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Calvinist Contact

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Christian Reformed Church in Cuba solid and growing

Robert VanderVennen

TORONTO — The Christian Reformed churches in Cuba are growing rapidly at present according to first-hand reports. Attendance at the church in Jaguey Grande, for example, was 45-50 a year ago, but this year about 80 attend the services, and the church has baptized five persons of various ages during the past year. The Havana church has also been growing considerably, with attendance at about 60 people.

Some of this information was provided by Haydee Esther Carballo Rodriguez, executive secretary of the CRC denomination in Cuba, which consists of 12 churches. The denomination was started by the missionary efforts of Rev. Clarence Nyenhuis, who served in Cuba in the late 1950s for only a year and a half, though he built on the evangelistic efforts of missionary Bessie Vander Valk.

Photo: Robert VanderVennen

Haydee Esther Carballo Rodriquez, Executive Secretary of the Christian Reformed Church of Cuba.

Rapid evangelistic growth

Mrs. Rodriquez spent a week in Ontario in early June representing the Christian Reformed Church (CRC) of Cuba at a consultation of Cuban church leaders with the Canadian Council of Churches and the (U.S.) National Council of Churches.

Evangelism takes place largely by personal contact, she explained. Church members reach out in the name of Christ to people with personal needs. The churches are also socially active in such things as agricultural and construction projects in which church members donate a great deal of time on behalf of the church.

Many older Cubans are returning to church in recent years, but many younger people are also looking to the church. A church with 100 members may have as many as 400 families in close touch with the church but not as members. Some Cubans are cautious

See **VISITORS** -- p. 2.

Thinkbit

North American Christians worship a cultural Jesus who is the honorary chairperson of a static institution, instead of the biblical Jesus with a revolutionary concern for justice.

Tony Campalo, U.S. evangelist

Christian economist challenges G-7 leadership "across the street"

Photo: Bert Witvoet

Dr. Paul Marshall stands at the intersection where "security" begins. In the background Summit Square, the Convention Centre and the base of the CN Tower.

Bert Witvoet

TORONTO — For a few brief days this city was the economic capital of the world. Leaders of the G-7 nations held their meetings in the downtown Convention Centre amid heavy security while foreign journalists and dignitaries took advantage of free food and beer in tent-city across the street.

Just a stone's throw from the Summit site, Dr. Paul Marshall of the Institute for Christian Studies told a noon-time audience in St. Andrew's Presbyterian what he would tell "the people across the road" were he given an opportunity to meet with them.

Marshall would tell them that *economy*, originally and still today, means *stewardship*. "Any view of economics which is smaller than this leads us into problems," he said. And he left no doubt that the view of the seven leaders fell short and, consequently, was leading the world into problems.

In his speech playfully entitled "View from the Top," Marshall used the example of how two families decided on a move from Toronto to Vancouver to illustrate the difference between good and bad economics.

See **SEEK** -- p. 3.

Christians challenged to get involved with AIDS sufferers

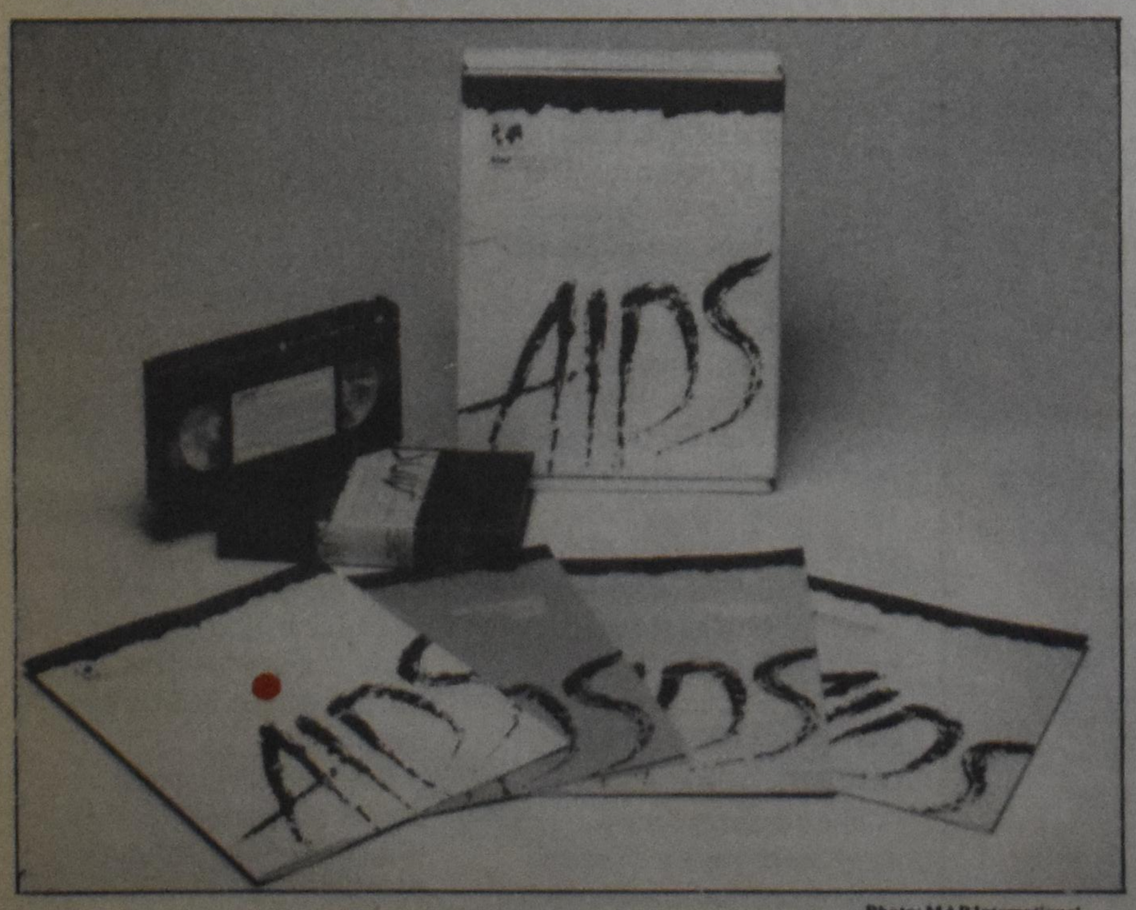


Photo: MAP International

Contents of MAP International's AIDS Resource Kit: a comprehensive tool for dealing compassionately with a dreaded disease.

Marian Van Til

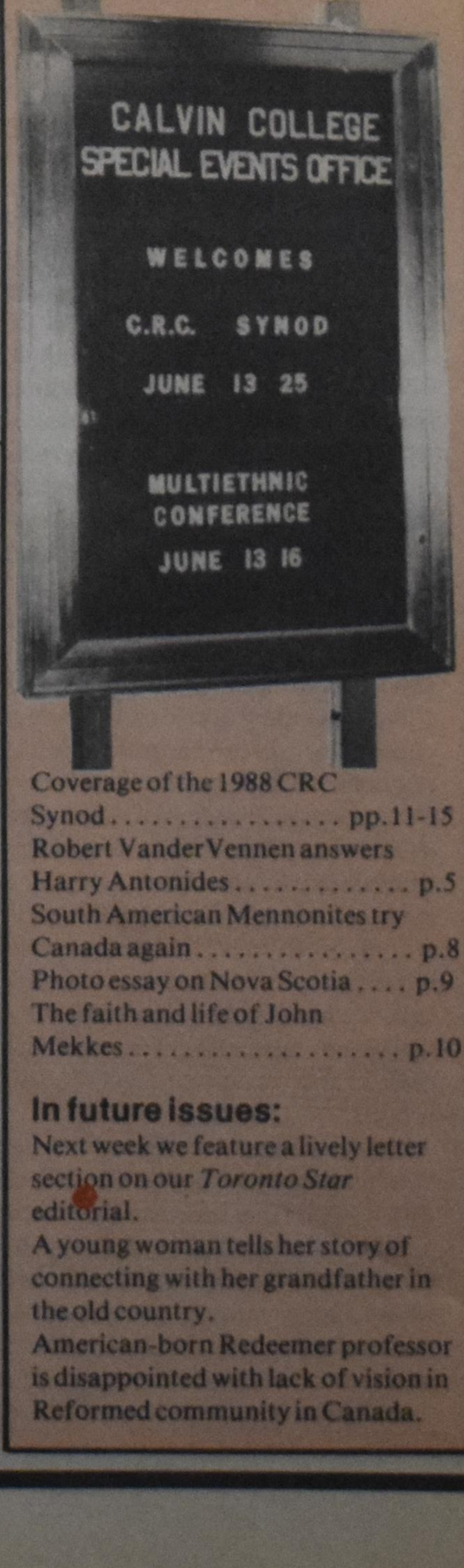
BRUNSWICK, GA — "AIDS is the greatest health crisis of this century and has the potential for becoming the greatest health disaster in history. At the same time, AIDS is opening the door to new ministry opportunities for Christians around the world," says MAP International, a non-profit Christian global health organization which has developed an "AIDS Resource Kit."

Since 1954, MAP has provided $350-million in donated medicines and supplies through 650 hospitals and clinics in 80 African, Asian and Latin American countries. MAP is supported by a variety of Christian groups and its officers and boards include a number of Reformed Christians.

Now, the organization has developed what it calls "the first comprehensive tool designed for individual Christians and the Church." Its purpose is to nurture "a compassionate and informed response to these new

See **KIT** -- p. 2.

In this issue:



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Robert VanderVennen answers Harry Antonides p.5
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The faith and life of John Mekkes p.10

In future issues:

Next week we feature a lively letter section on our *Toronto Star* editorial.

A young woman tells her story of connecting with her grandfather in the old country.

American-born Redeemer professor is disappointed with lack of vision in Reformed community in Canada.

News

Visitors to Cuban churches welcome

... continued from page 1. about formally becoming church members.

Government and church relations

In recent years the Cuban government has been more open to the Christian church, said Mrs. Rodriquez. Sometimes there are difficulties, but there is improvement. The Cuban constitution permits religious freedom, but churches and church members need to keep pressing for their legal rights. It is not possible to organize new churches or construct new buildings, but repair of buildings is possible.

The CRC is rebuilding a chapel in a small town, and another church is putting a new roof on its church and parsonage. At the start of each year every church needs to submit for approval a detailed program for its operations for the coming year, and the church must stay within the limits of the approved program.

The CRC in Cuba has good relations with other churches, such as the Presbyterian, Methodist, and Church of God. They have two young men attending a union seminary in preparation for ordination. Haydee Rodriguez' husband, Rev. David Lee, one of the two ordained pastors in the denomination, represented the CRC of Cuba at the 1984 synod of the CRC in Grand Rapids.

Haydee's attendance at the Ontario conference, at which she had 10 minutes to describe her denomination, shows the readiness of the church to look beyond itself. She was disappointed that the CRC in Canada was not represented at the conference.

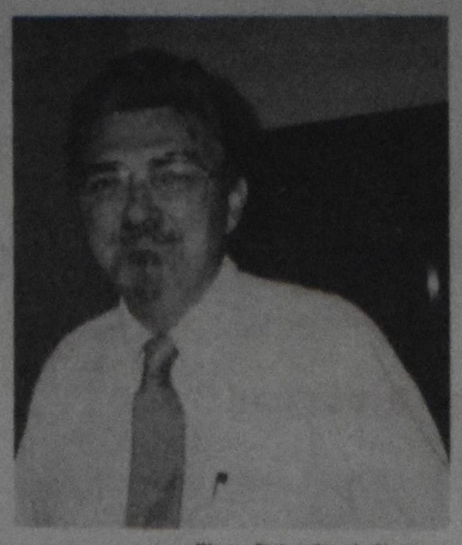


Photo: Robert VanderVennen

Rev. Thomas De Vries talks about his recent visit to Cuba.

Church received CRC visitors

In recent years the church in Cuba has welcomed several visitors from the CRC in North America. The first time anyone was able to visit was in 1982 when Rev. and Mrs. Bernard Dokter visited all the churches.

Rev. Dokter returned for a second visit, and other visits have been made by Bernice Schrotenboer (in spite of great difficulty in getting a visa) and by Rev. James Dekker.

On June 20 Rev. and Mrs. Thomas De Vries, Latin America Director of the CRC World Missions Committee, returned from a 15-day visit to the CRC's of Cuba, repeating a 15-day visit they made their one year ago. Rev. De Vries told me in an interview that he talked with Mrs. Haydee Rodriguez after she returned home from Ontario.

Rev. De Vries confirmed that the CRC in Cuba has followed the solidly Reformed ministry brought by Rev. Nyenhuis in 1958. He also said that the Cuban government has taken a more open attitude toward the churches in recent years, for which he paid tribute to the efforts of Dr. Carneado, Minister of Religious Affairs (see C.C. issue of June 10)

De Vries speaks in Cuban churches

De Vries made the rounds of the Cuban churches, preaching in most of them, taking part in a quarterly meeting of all the churches together, as well as an all-day Saturday "confraternity" meeting to which all church members were invited. The confraternity meetings take place every two months, with place of meeting rotating among the churches. Most churches are located in Matanzas Province, south of Havana.

Although two CRC students will graduate from an academically-sound seminary this year, there is a problem of the opportunity for professional growth of pastors and other church leaders. There is a lack of good theological books, which cannot be brought into the country in any quantity. Rev. De Vries is hoping that he can get another open visa a year from now to help again with in-service training. The church presently has two ordained pastors, the two seminary students who work in the congregations while they study, and four lay pastors, who together need to cover the 12 congregations.

Mrs. Rodriguez asks us to pray for the Cuban churches and their members, whose witness is a blessing and encouragement also to us in North America.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

For whom the bell tolls

School's out for summer but there's no rest in the House of Commons. Bells summon members to come vote, steadily exposing Progressive Conservative ears to a rendition of their own 1982 bell-ringing trick to stall proceedings. But this time the aggravating sounds are the product of the New Democrat variety of parliamentary musicologists.

The New Democrats began by trying to block a government motion forcing MPs to sit in Ottawa during July and August. But the primary motivation is to have the Mulroney government call an election before it enacts legislation allowing free trade with the U.S. The PCs have over 40 bills, including the massive trade implementation piece, rolling along the legislative track and have had to choose priorities with the parliamentary clock ticking toward federal election. At issue is whether this battle for or against time is democratic.

MP's antics while in session sometimes strike Canadians as unbecoming of parliamentarians and foster cynicism about government. Daily glimpses of the repartee and exchanges during question period certainly have their high and low points. But opposition tactics to tie up the Commons in procedural matters and delay debate on particular legislation are not necessarily a waste of time. They sometimes can be effective, though that doesn't automatically make them appropriate. More importantly, they can help bring public opinion to bear on an issue and represent other significant viewpoints to a government, and thereby urge reconsideration of a bill still in process.

Trade Minister John Crosbie declared "Parliament has a right to decide" on Bill C-130, insisting that the will of the majority of MPs must be heard. Canadians have certainly been hearing the recently-appointed Crosbie, whose national speaking tour has made him most apparent as a minister for free trade. The problem is that there's considerable question as to whether the 297 MPs in the Conservative majority government represent, on this issue, the will of most Canadians who elected them. The Conservatives did not ask in the 1984 election for a mandate to negotiate and implement free trade with the U.S. As far as Canadians could tell from statements made by Mulroney in the 1983 PC leadership campaign, he was opposed to free trade. Finance Minister Michael Wilson was also an opponent of free trade before the huge Conservative sweep and his cabinet posting in 1984. Crosbie's tune is at least more consistent with the song he sang while running for party leadership.

C.C. readers have seen choirs assembled quickly before but the chorus rallying around Bill C-130 in the Conservative caucus will have a more lasting impact, if its practice is successful. The lengthy bill enabling Canada-U.S. free trade is major direction-setting legislation in Canadian economic development. Voters should be able to determine the basic direction of that development, rather than be asked to simply ratify what economic conditions the government has already created.

The NDP is calling for vote after vote in the Commons, letting the bells ring the maximum time they are permitted. The NDP eats up time and the Conservatives are trying to keep it from slipping away. This makes for heat and dissonance as the New Democrat bell choir and maestro Mulroney's free trade songsters work through their high and low notes in summer. However, one purpose of the Commons is to brake a government acting without a public mandate.

Prime Minister Mulroney wields the baton orchestrating parliament. If he wishes the piece played harmoniously, the best way for him to effect resolution would be to give the supporting electorate choice as to how the orchestra should being its next year of operation. Regarding the free trade selection, the conductor the patrons hired in 1984 needs to reflect on how much he wishes to direct a community symphony.

Gus Polman is development education co-ordinator for the Christian Farmers Federation of Alberta and works out of Edmonton.

AIDS kit provides Christian guidance

... continued from page 1. challenges and opportunities for ministry."

MAP says its Resource Kit provides "fresh information and new insight into the ways AIDS is reshaping the world ... and the context of Christianity.

The kit consists of four booklets and a video which present comprehensive AIDS information and suggestions for dealing compassionately with AIDS sufferers — perhaps people you know and/or attend church with.

That is not as unlikely as it sounds. Dr. Everett Koop, the U.S. Surgeon General and a former MAP board member appears on the Resource Kit video. He says that within five years, "your workplace, church, civic club, even your family will be touched in some way by the impact of AIDS." He points out that there are at least one million HIV (Human Immunodeficiency Virus) carriers in North America and "soon you will probably know someone who has been touched by AIDS."

Suitable for school, church

The Resource Kit was designed to work well when used by church, schools or civic groups. In one booklet, MAP International's president, Larry E. Dixon, addresses "the developing world and your hometown."

The booklet explains what is known about AIDS, risk factors related to various parts of the world and various segments of society and age groups, and some information about how MAP International is working with other groups to try to prevent the disease's spread.

In a second booklet, Everett Koop presents a comprehensive range of answers about AIDS, including problems with blood supply, AIDS and government spending, how much we know and don't know about AIDS, AIDS in Africa, AIDS and homosexuality and drug abuse, AIDS testing, etc.

Another booklet is a discussion guide designed for group leaders, and a fourth booklet clearly lists the available AIDS-related books, reports, journals, videos, tapes, newsletters, hotlines, and information exchanges in the U.S. and elsewhere. MAP will present periodic updates of the kit.

Resource kit materials are available separately or together from MAP Internationals North American headquarters in Brunswick, Georgia.

Seek prosperity first?

... continued from page 1.

Family A discusses the move with all members of the family to see how a move would affect them. Only by putting together all the consequences of their new living situation, including the non-financial ones, will the family understand the true cost of moving to Vancouver. Then they decide whether it will be a wise move." That sort of decision making is what the Bible has in mind when it talks about stewardship," said Marshall.

Family B has a very narrow view of what is involved in their move. They decide on the basis of a pay increase that going to Vancouver is justified. Such a view is uneconomic when it leads to all kinds of unforeseen costs which far outweigh the benefit of the pay increase.

The G-7 countries act like family B, said Marshall. "In our economic accounting we only measure immediate financial gain. We don't measure the environmental and social costs."

Costly prosperity

Economic growth can be very costly, he pointed out. The most prosperous provinces in Canada have the highest rates in divorce, alcoholism, diseases and suicide. According to a survey done a few years ago, 80 per cent of the population in Newfoundland considered themselves happy while only 30 per cent in Alberta (during the boom years) felt that way.

When the leaders of the seven top economic nations do talk about social problems they separate that from their previous discussion about financial growth and stability, said Marshall. "The G-7 countries are getting wealthier while the rest of the world watches it like a circus.

"The Third World debt is not a question of charity," said Marshall. "It's part of the whole discussion. I'm not saying that we should add a few morals to our present economic actions. I'm talking about what economics *is*. Third world debts are uneconomic."

Keynes and Christ

Marshall went on to contrast the gospel according to John Keynes and the gospel of Jesus Christ. Keynes says in his essay "Economic Prospects for Our Grandchildren" that the prospects for our grandchildren are very good. The time will come that, like the lilies of the field, they will neither toil nor spin. But, the time is not yet. Usury, interest and greed must be our gods for a little while yet.

Jesus, on the other hand, said, "Take no thought for what you shall eat, for your life is more than meat. Follow the example of the lilies who neither toil nor spin, yet they are dressed more gloriously than was Solomon. Seek first the Kingdom of God and his righteousness."

Keynes and the G-7 nations give poor economic advice, said Marshall. "They say, 'Seek first prosperity and then we will pay attention to the other things.' Jesus says, 'First pay attention to first things, then God will add prosperity.'"

What to do?

In response to a question of how we reconcile ourselves to the fact that the G-7 countries are not practising sound economic policies, Marshall said that we should not be reconciled to that. "We must view these leaders with patience and love. They are not more evil than we are. But we should not tolerate these views and actions."

What can we do to move these nations to a more responsible practice?, another wanted to know. "We need to know more ourselves," said Marshall. "We need to work out thoughts through in a couple of issues — resource policies, social policies. We should do it within political bodies and outside of them, and we should bring these issues front and centre in our own circles."

The talk was sponsored by King-Bay Chaplaincy, an inter-church ministry to the Toronto business community, and St. Andrew's Presbyterian Church.

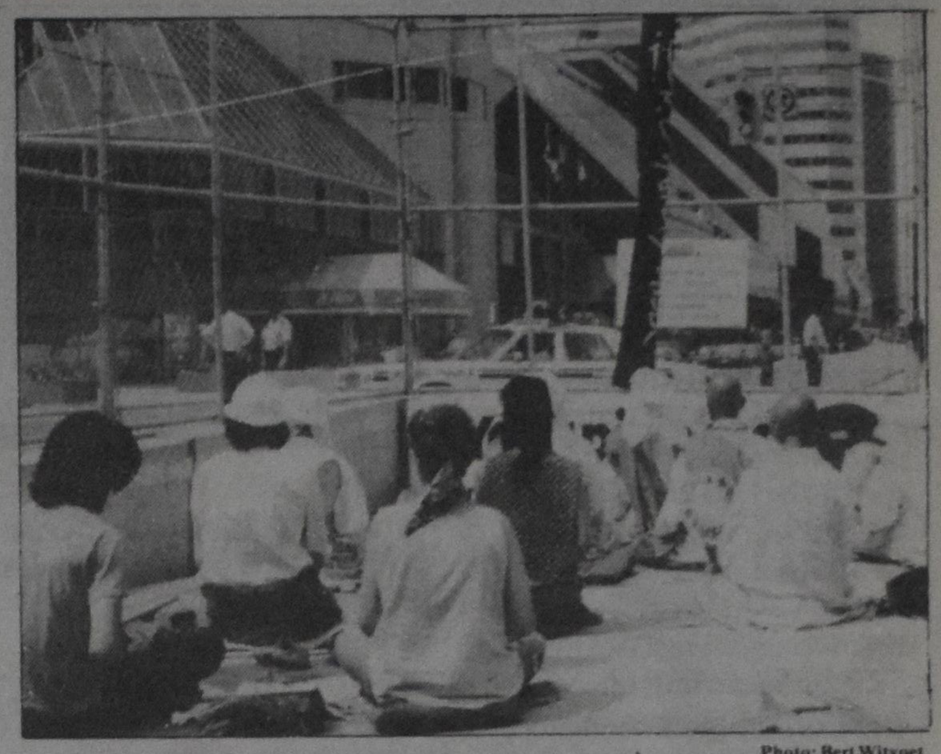
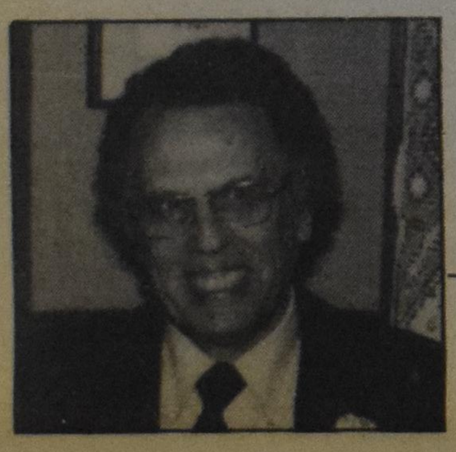


Photo: Bert Witvoet

Adherents of an eastern cult chant and beat drums outside Summit Square.



In and around the workplace

To strike or not to strike

Ed Vanderkloet

The Christian Labour Association of Canada has a few serious problems. Eventually they will be solved, or so we hope. In fact, by the time this column appears in print the problems may have disappeared but by then there will be others of a similar nature. They are so serious because they go to the heart of labour relations. The purpose of this article is to explain the dilemma coupled with the faint hope that perhaps some astute reader can offer some sound advice.

Ready-fix wages

CLAC represents about 300 ready-mix concrete drivers in the Hamilton area and the adjoining Niagara Peninsula. They work for 10 cement firms. Identical collective agreements are in place. They *have* to be pretty well identical since the price per yard of ready mix is virtually uniform and competition is fierce. As a union one cannot negotiate widely differing wage rates for that would discriminate against those companies that pay the higher rates; their competitive position would be seriously undermined. The hourly rates of about $16 are fair and the companies as well as the workers are satisfied. Also, the firms are more or less the same size and vie for the same customers.

Earlier I wrote that the agreements are identical. That's not altogether true since one of the firms (with which CLAC is still negotiating) stubbornly refuses to "fall into line" and insists on paying its drivers $2 an hour less than the rest. All efforts to make the manager see the unreasonableness of his position have failed. Repeatedly CLAC has been told that if the men don't like it they can lump it. (The actual words used are quite unprintable.)

What can CLAC do? Since the firm in question refuses to submit the dispute to an independent arbitrator, the only option that seems left is to go on strike. And that is something we don't look forward to at all.

Miserly offer

Our second problem is somewhat similar. It concerns a dispute raging in Alberta where CLAC represents some 200 nursing home employees in four nursing homes. All belong to the same owner, a very large chain which in turn belongs to a major insurance corporation. For the last 15 months CLAC has tried to negotiate a new contract but all efforts were in vain.

The wages are low; $8.95 per hour for a nursing aide with four years of experience. That translates into less than $17,000 a year for the full-timers. Women with less experience make considerably less. The company's final offer is an increase of 19 cents per hour over a 2½ year period which is less than one per cent per year.

Such an offer is an insult, especially if one considers that the same firm pays almost $2 per hour more in its Ontario nursing homes for exactly the same work. Moreover, the Ontario government's subsidies for nursing homes are smaller than those paid by the Alberta government. But in Ontario strikes against nursing homes are prohibited by law; an unsolvable dispute must be submitted to binding arbitration. In Alberta there is no such law (except for publicly owned nursing homes.)

What will CLAC do? Go on strike over a patently unjust situation? But a strike against a nursing home victimizes poor, helpless residents who cannot do without constant care. Such a strike is unacceptable from any and certainly from a Christian point of view. Besides, it is about as popular as a tourist trip to Beirut.

So, what do we (CLAC) do? It's all good and well to deplore Canada's abominable strike record as long as we remember that unions are not always the culprit. Any wise word from anyone?

Ed Vanderkloet is Executive Secretary of the Christian Labour Association of Canada, Rexdale, Ont.

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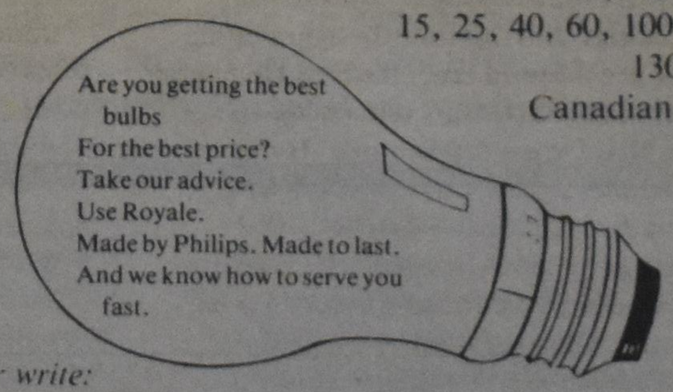
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Will Soviet textbooks finally tell the truth?

The fact that all Soviet elementary and high school students have been told they need not write their history exam this year because the textbooks they have been using are full of lies is an incredible socio-political development within Soviet society. If there are still people around who think that *glasnost* is mere window dressing, this latest bit of Soviet news should dispel that notion. Think of the social implications of the admission that generations of Soviet citizens have been fed false history. Think of the economic costs of rewriting and republishing millions of history textbooks.

What makes this radical step even more important is the fact that the decision to cancel exams and throw out textbooks involves the teaching of **history.** Every civilization is built on a concept of history. It's that concept that shapes a nation's understanding of who it is, how it got where it is, who its heroes are and what the challenges are it has to face. The communists have always had a strong conviction that they could take a hold of the future by rewriting the "imperialist" history books. In doing so they did more than evaluate events from a Marxist perspective; they deliberately twisted facts to suit their own purposes.

It's these deliberate lies which will be taken out of future Soviet history texts. No longer will Stalin be praised for building the canal between the Baltic and the White seas, for example. The fact that he forced political prisoners under inhuman conditions to dig the canals will show him to be a tyrant instead of a hero.

But the disappearance of deliberate lies does not mean that future Soviet textbooks will be reliable, anymore than that secular textbooks in the West are reliable. History texts are shaped by views of history. Every writer of history still has to answer the questions: who are we? how did we get here? who are our heroes? what forces are shaping our civilization?

Professor A.L. Farris in a 1960 Unionville lecture pointed out that a Christian understanding of history includes the factors of necessity (laws of creation or environment), human initiative, God and evil. It doesn't require a lot of thought to conclude that the last two, God and evil, are not taken into account in humanistic history texts, whether they be of the Marxist or of the democratic variety. Both of them work with "necessity" and "human initiative." The only difference between them is that democratic humanism elevates human initiative and Marxist humanism elevates economic and social necessity. One further difference might be a kilogram of chauvinism peculiar to each nation mixed in with each version of history.

Knowing that secular textbooks continue to shut out important ingredients of historical development should make us realize that the news from Russia is positive but not great. One can become honest about what one knows and still continue sleeping under the cover of false understanding. The ideological binding of the Marxist faith will show in the way the new textbooks will speak about the past. Just ask: Who will be the new heroes in the Soviet textbooks? What will school children be told about the role the Christian faith has played in the history of their nation? Will the validity of nationalist aspirations of dozens of nations within the Soviet empire be acknowledged?

It doesn't take much to show up the religious slant of history books. All you have to do is ask the right questions.

BW

Letters

Don't underestimate Ewald

I found your article about Glenn Ewald (June 10, 1988) very interesting and delightful. Knowing Glenn Ewald more personally made the story even more enjoyable.

I feel, however, that one sentence is rather misleading to the person who does not know him. You wrote "Glenn is not very knowledgeable about other aspects of Christian curriculum." He may have humbly stated so himself but in conversations I have had with him, quite the opposite is true. Though he may not be a Harro VanBrummelen, he definitely has good ideas as to what a Christian curriculum should have and how it should be taught.

Grace Joldersma,
Smithville, Ont.

Always the same Peter

I am a grandfather and would like to share something with you and your readers. My daughter came home again from the hospital with a healthy baby boy, called Peter, named after his grandfather.

Something very surprising happened only two days after Peter's birth. His mother could make him laugh time and again — real laughing — unbelievable.

This little Peter is in the progress of growing to maturity, from conception to death — always the same Peter. Psalm 139:13-16 became so real to me: God knew that Peter was there, growing in secret, for nine months.

The government, doctors and especially parents have a God-given duty to protect life in all stages.

Peter Vandenberg,
St. Thomas, Ont.

Christian party appeals to scripture, not history

I wish to respond to Adrian Peetoom's critique of the Christian Heritage Party (CHP) in his column entitled "History doesn't teach." (May 13) While respecting Mr. Peetoom's right to espouse his perspective on both our party and on history, I find it unfortunate he chooses to dismiss the CHP on the basis of a few narrow assertions.

The narrowness of Mr. Peetoom's arguments are revealed not only by his sole reliance on historical interpretation, but also by generalities grossly unfair to the CHP. A simple statement equating the CHP with Pat Robertson's U.S. campaign and Rev. Campbell's Ontario textbook campaign is hardly the sort of treatment we deserve. We have published a comprehensive 260-point policy program in which we articulate what we understand God's Word to say as it applies to current issues and federal legislation.

The CHP welcomes constructive criticism of its policies and is quite ready to acknowledge the imperfections of its program. As those who have taken the time to share their concern with us will acknowledge, the CHP is willing to listen to suggestions and is incorporating them in the policy revision process which leads to our 1989 convention. All of our policies deserve intense scrutiny and where improvements can be made, we are only too happy to accommodate them.

Mr. Peetoom chose not to do this. Instead, he spent his entire article trying to establish his argument that the CHP has fallen into a mistaken current tradition which would apply historical arguments as the grounds for maintaining the Judeo-Christian ethic. Although I will protest that this is not a complete evaluation of the CHP, I also question whether the argument is even valid.

The establishment of Canada's justice system certainly reflects values which, although not necessarily overtly Christian, are generally consistent with Christian values. It is only in recent history that we notice such a marked departure from this trend. Now a humanistic relativism based only on certain judicial interpretations from Canada's "Charter of Rights" is dictating the values which we are observing in legislation.

Much more could be said about historical interpretations but quite frankly, I do not believe that is the primary issue. The CHP has as its basis of unity party principles which appeal to scriptural, not historical, truth. Our membership application form clearly articulates these principles as a belief in one creator God, the Lordship of Jesus Christ, and the Bible as the infallible inspired Word of God. I believe these principles apply as much to 1867 as to 1988 as to 2050.

I would hope that *Calvinist Contact* writers and readers alike would choose

REFLECTION/RALPH HEYNEN

Lifestyles of the rich and famous

On television, Englishman Robin Leach presents to us the "lifestyles of the rich and famous." He has shown us people who live in castles with a great deal of luxury. He has talked about the people along Malibu Beach, "colony" of actors and actresses. He also talks of Cape Cod, Palm Beach, Texas, and other areas of the world where people have large estates surrounded with fences and protected by every means that they can find in order to keep out marauders and thieves.

These people have everything their heart could desire and a lot more. Yet, a person can be rich and famous but yet very hollow inside.

In Chicago there is a pet resort; it cost a million dollars to build. It is beautifully landscaped; the kennels are air-conditioned and the animals sleep on Simmons mattresses. There are uniformed attendants and soothing music — everything to make your pet comfortable. Their advertisement states that you can go on vacation and leave your pet with them and be assured that it will be in a very pleasant and happy place.

Luxurious nonsense! Building a place like that for animals indicates a standard of values. A good deal of this is a status game — a matter of having your pets taken care of in a way that indicates that you are one of the "rich and famous."

In Minneapolis, Minnesota, there is a man who had a $7,000-bed for himself. It has a mink covering and is electrically controlled so it can revolve and be put into any position that he desires. It has built-in colour TV and stereo. I'm not quite sure why a person would want to sleep in a bed like that. You would be inclined to be turning little knobs and buttons and looking at things all night long! Nor am I sure that a person would sleep better being in a bed like that.

The car of a movie actress was described by Robin Leach. It cost well over $300,000 and included in it was every possible gadget one could think of (a TV set, bar, telephone, etc.). As the owner glides down the street, it's a symbol of luxury; that is the impression she wants to make. The list of examples of opulence could go on.

Why all this extravagance? Why would a person want to live in this grand style — a style which doesn't make them feel more comfortable because they are constantly afraid that they are going to be shot or robbed. The more you have the more you want and the more worry it all causes. We are never quite satisfied. We always want something more.

Solomon had a good suggestion when he gave us that little prayer of Agar: "Give me neither riches nor poverty, but feed me with the food that is needful for me." The Apostle Paul tells us that if we have food, drink and shelter, we should be content. In other words, it isn't a matter of *things*, but it's the spirit that we take towards things.

There is a healthy way of looking at possessions. There is nothing wrong with driving a nice car or making trips to distant places, or building beautiful homes in which to live, provided we *know what we are doing*. If all that becomes a sort of escape from the hum drum routine of living, we are not going to find any joy.

When we see so many pictures of starving children and people who live in abject poverty, we ought to remember that God gave us our gifts so that we can use them for his praise and use them in such a way that through it all we can honour him. Money doesn't bring happiness. It may bring us luxuries and we may enjoy them, but we have to go beyond that. Happiness is a spiritual state.

Ralph Heynen is a retired Christian Reformed chaplain who formerly worked at Pine Rest Christian Hospital, Grand Rapids, Mich.

Sanitized information makes life simpler

In the previous issue, C.C. published a letter written by my friend Harry Antonides expressing his unhappiness with a report I wrote on a press conference. At that conference a Cuban government official talked about a new openness by his government to Christian churches in Cuba. With his letter Harry graciously included a number of materials he and others have written about communist oppression in Cuba.

How should he and I go about resolving our difference? I have the distinct feeling that it would be of no use for me to sit down with Harry and try to modify his view by giving him factual information. He's not listening closely to what I say, and what he hears that doesn't fit his views he considers whitewashing and disinformation.

No, I doubt that the weighing of factual information is what this kind of difference is all about. After all, if you don't like what is being said you can always discredit sources who bring reports that you think can't possibly be true. But, as I'll point out later, that can only be done if you don't know those sources personally.

The ideology of anti-communism

I think that what we are dealing with here is that Antonides is a thoroughgoing anti-communist. He's not alone in this.

What characterizes him and others like him is that they are convinced that the communist system is totally evil, that nothing good can be said about it, and unless you oppose it at every turn it will be a cancer that will kill everything it can reach. Anyone who thinks you can have a peaceful co-existence with a communist government or society is living in a fool's world. It's not the sort of blight you try to put up with the best you can. You have no alternative but to fight it every way you can.

If that is what you believe, you will not be able to tolerate seeing anyone write anything positive about what communist governments do. It means you are not open to evaluating information you receive. Since you already know that there is nothing good about any communist government, anyone who says something not totally critical of the Sandinistas in Nicaragua, for example, is duped or lying. Castro's Cuba is merely an oppressive and atheistic regime, period. You don't hear a person with this mentality sometimes say "Yes, that's true, but ...." The "Yes" never comes out.

Antonides puts an enormous amount of effort into gathering anti-communist material. He's up on it all. But there is one thing I notice about him. He never writes about talking with people who actually live in communist countries. He could go to Cuba or Nicaragua if he wanted to get firsthand information. And he never writes about talking face-to-face with people who have been to those countries and have seen firsthand how people live and how the government operates. Living in Toronto he even has a wealth of opportunity for second-hand information from face-to-face contacts with people who have lived in communist countries. But he seems not to have wanted to do that.

Writings can be sanitized

There's an important cue here. The knowledge that Antonides has seems to come entirely from his reading. There is a vast difference between reading what someone has written and talking with a person. That is especially true for talking with a person about conditions right in the place where you are talking. Writing is much more filtered. When you write you can leave things out and shape true statements in ways that lead to the conclusions you want. It is easier to ignore and throw away written statements you don't agree with.

But suppose you make friends with a Nicaraguan or Cuban Christian and ask your friend questions about the government and what it's like to be a Christian in that country. You will not get answers in black and white as easily as you will get from a book or article. That is even more true if you actually visit the place. Life in its wholeness keeps bursting our nice categories. Life has contradictions that books may conveniently leave out.

That kind of direct personal contact is threatening for the thoroughgoing anti-communist. Because of your respect and trust for the person you are talking with, you will be confronted with matters that contradict your beliefs. It is much safer to read books and articles. They can be sanitized.

Recently I spent an hour with the executive secretary of the Christian Reformed Churches of Cuba. Harry Antonides wouldn't have liked some of the things she said.

Robert VanderVennen

to consider the CHP on its basis of unity and its policies rather than on generalities. That attitude would do more to promote a Christian political philosophy and is the very least the CHP and Christian politics deserves.

Raymond C. Pennings,
Ontario Executive Director,
Christian Heritage Party of Canada,
Burlington, Ont.

Fun-filled conceiving allowed!

I thoroughly enjoyed your honest story about sleeping in your parents' bed. It was profoundly personal and worthy of a chuckle. I also understand that you have to "lie in that bed" again. (C.C., June 17) I enjoyed your second visit as well.

With you, I believe God delights with his people when they love one another. He smiles at us and celebrates with us when that love is expressed within the guidelines of his will.

My parents, too, were hard-working immigrants who put in long hours to provide for me. I surely hope that conceiving me was a break from hard work, a break accompanied by laughter and much fun. If so, I think God may well have laughed with delight, and today is honoured when I praise him for the fact that I am "fearfully and wonderfully made." (Psalm 139)

Henry Wildeboer,
Oshawa, Ontario

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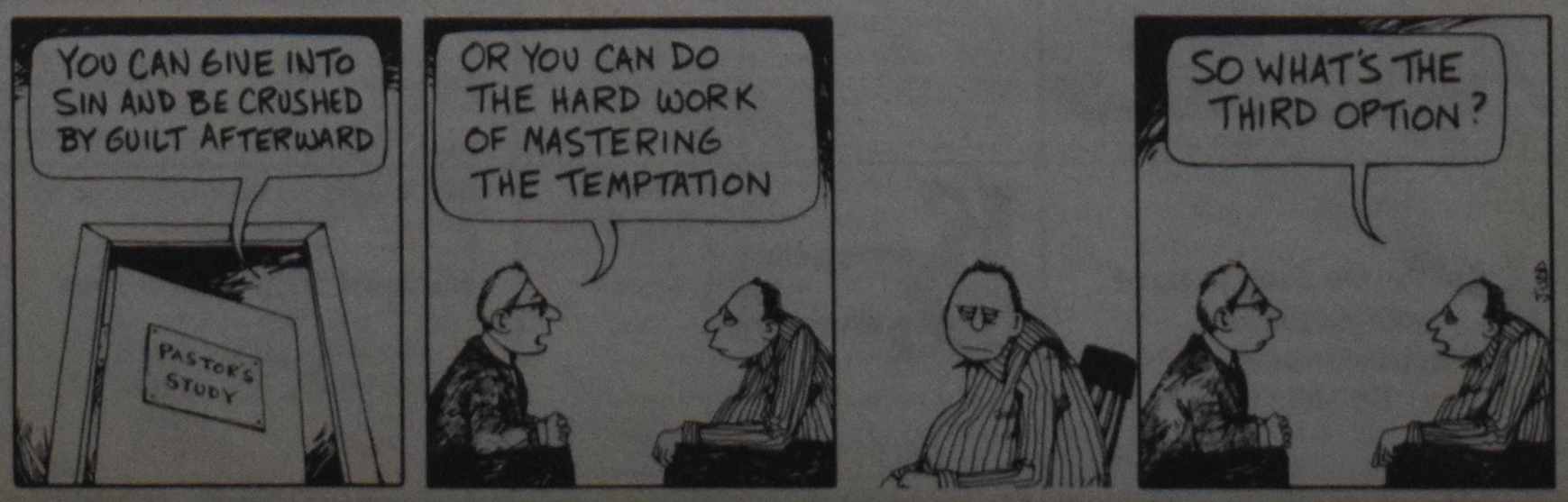
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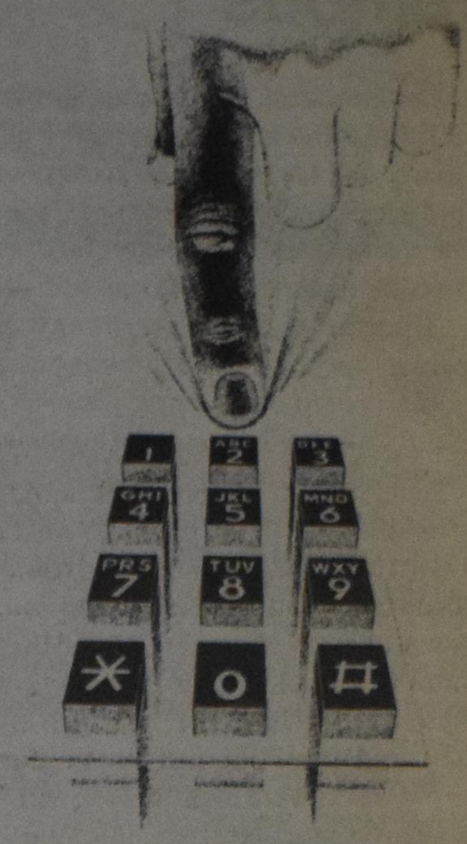

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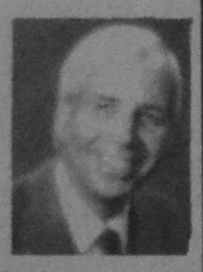

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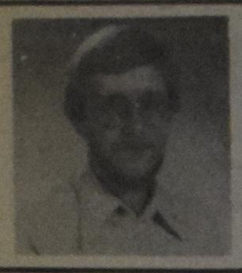

MEDIA SCAN

Henry Knoop

The paper glut

When my 11-year-old son started his first paper route earlier this year, he inadvertently triggered a wave of nostalgia in me. It wasn't a big route — 33 papers delivered once a week — but it was a start: he was "doing papers."

I can't remember exactly how old I was when I first started "doing papers," but I do know I wasn't old enough for my own route yet. I began by selling *The Edmonton Journal* on downtown street corners during the summer months. I would pick up 50 papers or so from the *Journal* office, tote the bag to my assigned area, and start hollering. Profits during those initial weeks were invariably squandered on cokes and chocolate bars, until the thrill of having money in my pocket wore off a bit. Yet, even when I did learn to save, it was pretty slim pickings for a day's work.

When I finally reached the ripe old age of 13 and could qualify for a daily delivery route, the only route available was clear across town. I took it. It meant a five-mile bike trip there and back on good days, or a bus trip on bad days, six times a week, but I was happy. Paper routes held the potential for big money, especially during the Christmas tipping season, and I was not disappointed. Eventually I left doing papers for other, more financially lucrative, ventures that come to 15-year-olds.

Yet perceptions change with the years. As I did at his age, my son thinks doing papers means good money. When he turns 15, I won't be surprised if his attitude changes. As a parent, I feel good about my son's paper route for he is learning responsibility and money-management.

Who needs it?

But another perception has hit home in the last little while, a perception resulting from the flood of newspapers and "flyers" at my doorstep every week of the year. Gone are the days when the local newspaper carried all the news, information, and advertising necessary to be informed of what was going on in the community. Today competition in the news and advertising field has resulted in a glut of material at my doorstep. And I ask: do we actually need all this stuff?

A few weeks ago my son took over an additional paper route for part of the summer to help a friend on holidays. This route involves daily delivery seven times a week. At times our kitchen floor is covered with newspapers waiting to be assembled and delivered.

I look at our recycling box in the corner of the kitchen: it too is stuffed with old papers. My front step is littered at least three times a week with regional "free newspapers," which are really advertising supplements. In addition, weekly flyers from A&P, Miracle Mart, Canadian Tire, The Brick Warehouse, and countless other businesses jam my mailbox.

It's too much. I don't need all this stuff and I barely look at most of it. As it is now I only get the newspaper two or three times a week because I know I won't read more anyway. Besides, most of it is old news or advertising.

I wonder what other people do who get the paper seven days a week in addition to all the other stuff? Are they much different than I am? I doubt it. I would suspect that most people spend very little time with newspapers and even less with unsolicited material delivered to their doors. As a result, this glut of news and advertising has by and large fallen on deaf ears.

Learn from Pascal

In my school classroom I display a poster featuring some famous words by the writer Pascal: "The reason this letter is so long is that I did not have time to make it shorter." This quote contains a good piece of advice for prospective writers who struggle to communicate effectively. Those businesses and institutions in our society who are concerned about effectively communicating their message to people could also learn a lesson from Pascal.

Effectiveness diminishes with quality. Be a little more creative in communicating. We on the receiving end of this barrage of material could do with a lot less. We don't need weekly sale flyers, we don't need daily advertising supplements, and most of us don't need daily newspapers.

I suppose its ultimately up to us to change this situation. It's our decision whether or not to subscribe to newspapers, but it makes little sense to me to subscribe to one that isn't being read very much. Declining circulation figures send back a powerful message to publishers.

Likewise it's up to us what we do with all the other "stuff." Sometimes I'm tempted to set up a garbage can by my mailbox with the names of all the freebies and flyers I really don't want. Or I'm tempted to save a month's worth of the stuff and send it all back to the company with a message telling them that they can stop sending it to me, and with the money they save they can bring down the prices of their products.

I'm not that far yet. I'm trying to cope by not getting hooked into sales and gimmicks advertised in these materials. And, like so many others, stuffing most of it immediately into the recycling box.

Henry Knoop teaches English and Media Studies at Durham Christian High School in Bowmanville, Ont.

Cinema summaries

Marian Van Til

Bull Durham

Rated R
Stars Kevin Costner, Susan Sarandon, Tim Robbins
Written and directed by Ron Shelton

This is a film about minor league baseball, yet its unusual, well-developed characters transcend baseball. The pitcher on his way to major league success and the catcher, who had one brief taste of success and is on his way down and out, could be people in almost anywhere, in any setting. That's part of the appeal of this movie.

Bull Durham manages to avoid the pitfalls of most previous "baseball movies"; it doesn't subject viewers to the usual phony footage of game-winning home runs, miraculous catches or smoking strikeouts one after another.

Bull Durham rings true; it has real wit (not the juvenile "humour" so many movies rely on), and its characters are earthy, complicated human beings. Why, then, on reflection, is this a disturbing movie?

Perhaps a word about the plot will be illuminating: *Bull Durham* is the story of a cocky young pitcher, Ebby Calvin ("Nuke") LaLoosh, who is long on talent but short on wits. His stinging fastball assure that he's on his way to "the show" (the major leagues).

But even more, this is the story of the wiser, older catcher, "Crash" Davis, who is on his way to pasture (I'm sorry, kid, we can't use you any more). Crash is brought in to train and tame Nuke and his wild fastball.

It's also the story of Annie Savoy, a woman who *worships* baseball — her home is literally a shrine to the sport. She's beautiful, forceful, intelligent, literate *and* has a lust for baseball and sex. Annie's a keen observer of the game and of human nature. She has the knowledge to help players improve their game, but she also reads and quotes poetry to them. The movie makes her very real; but at the same time she is an obvious product of male fantasy.

It is Annie's habit to single out one player every year with whom she develops a relationship and whose baseball skills she hones.

The film's main dramatic tension comes from the fact that Annie chooses Nuke when both she and Crash know that he's the one for her, though he refuses to participate in her plans.

For Christians, the most difficult thing about this film is that these people are so very secular, yet very likeable. Crash is someone who would make an interesting and unusual friend. And Nuke would be guaranteed to make you laugh.

These characters aren't afraid to be fully human — to *feel* as well as to think, to *revel* in life — something with which some of us often have difficulty. They are serious about developing their talents and their personalities. But there is no room for God in their universe. They live in a moral vacuum and so their reveling becomes distorted. Their substitute gods become baseball and sex.

Bull Durham has moments of great wit, intelligence and, in a certain way — insight. But it's ultimately more bitter than sweet.

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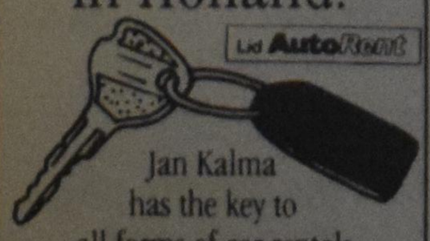

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Feature

Mennonites try Canada for a second time

Margaret Griffioen-Drenth

A unique group of Mennonite people are migrating to Canada from Mexico, Central and South America. They're unique because its the second time they've fled here and most are still Canadian citizens.

The Kanadier Mennonites first came to Canada from Russia in the late 19th century. While many Mennonite groups were able to assimilate into Canadian culture, the Kanadier refused to send their children to public schools as required by the laws of the time. Around 5,000 left Saskatchewan and Manitoba in the 1920s, and more left after the Second World War. Most made their home in Mexico, Paraguay, Bolivia and Belize — but kept their Canadian citizenship. Today, an estimated 84,000 Kanadiers live in the nations below the U.S. border.

Poverty also in Canada

Current political unrest, lack of work, and spiralling inflation in these poorer nations is drawing the Kanadier back to Canada. However, for many, the move means leaving one kind of poverty for another.

Many of the Kanadier are coming to Canada for seasonal work, especially in the food belt of Southern Ontario. After the harvest many stay and re-apply for their Canadian citizenship, but find themselves unemployed and living in sub-standard housing, with welfare as their only source of income. The city of Aylmer alone has seen an average of 1,000 Mexican immigrants per year since 1950, and the numbers have "dramatically increased in the past few years. Currently 8,000 of those immigrants are Kanadier, according to a report by the Mennonite Central Committee (MCC).

The committee reports that wherever the low-German speaking Kanadier have settled in Canada — Alberta, Nova Scotia, Manitoba's Interlake region, Winkler, Manitoba, and Ontario's Niagara Peninsula — they are facing difficulty establishing themselves in Canadian society.

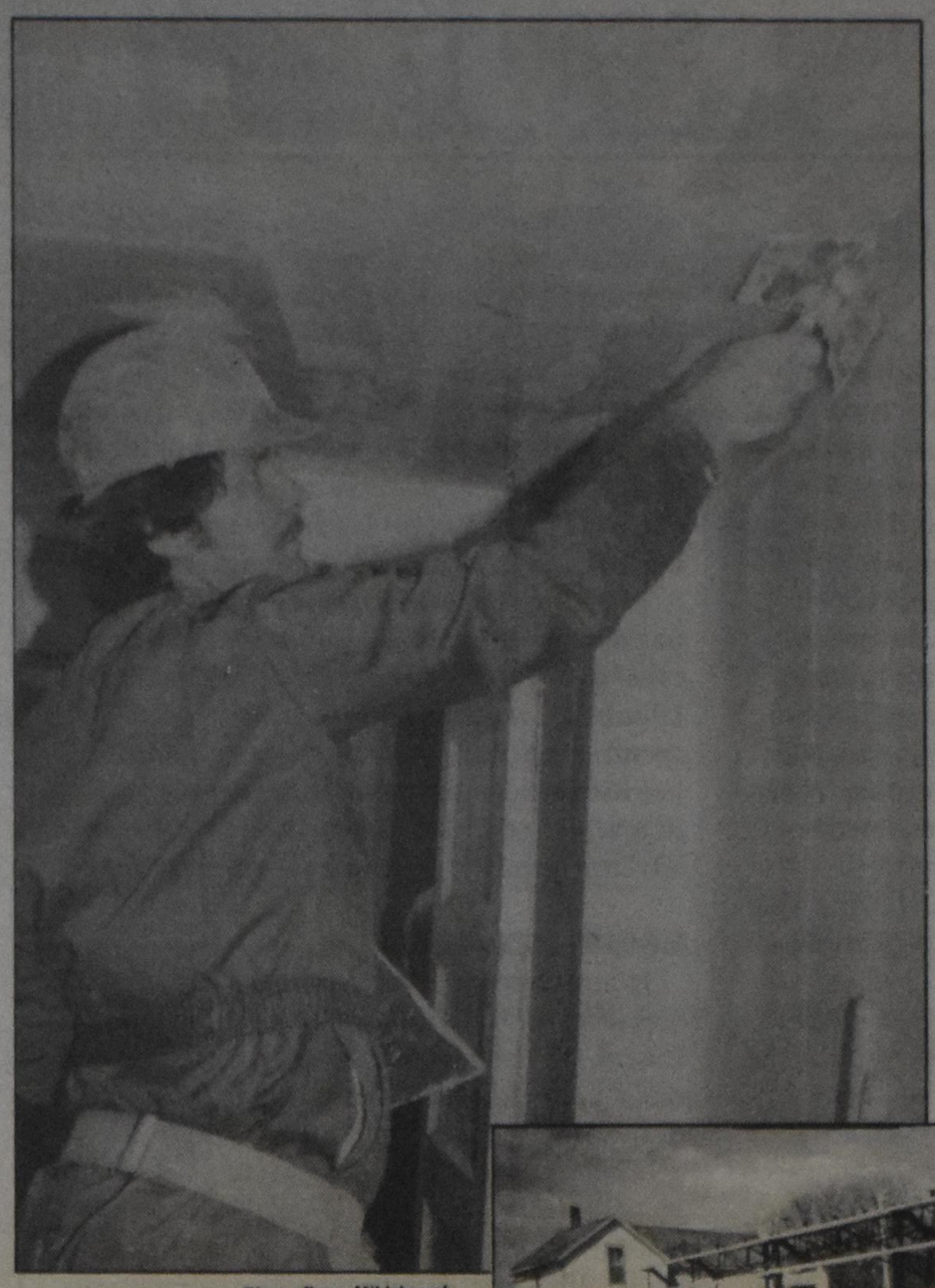

Photo: Bruce Hildebrand

Photo: Jake Reimer

Top: Abe Fehr, East Elgin Job Development Program participant, at work. Below: Kanadier workers building a museum in Port Burwell, Ontario.

Easing assimilation

Programs are now underway, across the country, to aid the Kanadier in adapting to their new homeland. The iniator of most of these programs is MCC, which has been able to receive funding from the federal government.

In the Aylmer region, Kanadier are learning construction skills through the East Elgin Job Development Program. Through the project, Kanadiers renovate homes and build new homes. They also built a museum for the town of Port Burwell, a project MCC calls "a good exercise in public relations."

"The program also teaches life skills," according to director Paul Born. He notes that many Kanadier have construction experience but need to learn about operating in a Canadian work environment. Many also have to be taught English.

"These are hard-working people," says Born. "Like any new immigrant people, they just need a helping hand to get started." Once started, many Kanadier have little difficulty fitting in. An MCC report notes that some of the earlier Kanadier arrivals have already established their own businesses. One Kanadier has expanded his business to London, Ontario, and Winnipeg.

Language and life skills

More such programs are being started across the nation to assist the Kanadier. In Winkler, Manitoba, a program operated by the Eden Mental Health Centre Rehabilitation Program, offers Kanadier an eight-week work, language and life skills course. In Alberta, MCC and Fairview College are currently applying for a grant to begin a 32-week forestation training program for Kanadier in LaCrete, where there is an extremely high rate of unemployment among the Mennonite group.

Recently, MCC staff in Altona, Manitoba, began a Family Services Program for Kanadiers. Unlike programs in Winkler and Aylmer, the Altona office does not offer immigration counselling. The main focus is to visit homes and refer the Kanadier to local churches and social service agencies. They also offer help as interpreters to assist those looking for jobs, tutor, provide information about education for children and advise about money management and general life skills.

The Mennonite Central Committee says such projects take some of the pressure off Family Services staff. In Winkler, last year, 416 Kanadier sought help from the MCC program and this year over 300 people have come to the office for assistance.

See the events page for summer schedule of advertising deadlines.

DCA Travel/Wereld Contact recently had the pleasure of giving away 2 tickets to Amsterdam to the winners of our Yearly Early Bird Draw. The lucky recipients were Mrs. Vanderzalm, who will be travelling with Martinair, and Mr. Spykers who won the KLM ticket.
L. to r.: Anne Winter (DCA Trvl.), Ron Roberts (KLM), Bert Van Lier (Gen. Mgr. DCA Trvl.), Mrs. Vanderzalm, Hans De Haan (KLM), Mr. Vanderzalm, Martin Van Brugge (G.M. Martinair), Mr. Spykers, Daan Van Dorsser (G.M. Wereld Contact), and Gisela Fisk (DCA Travel).

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Photos from Nova Scotia

Our correspondent Anne Hutten from Kentville, N.S., sent us these photographs. She took them while traversing parts of her province. The pictures show a quiet interaction between people, nature and God. Some pictures show management and stewardship (woodpiles, beehives and coyote); one shows neglect or surrender (collapsed house), and one shows past or present devotion to the owner of creation (rural church).

Perhaps the pictures will encourage a future visit to a part of Canada that can both inspire and quieten the heart.

Rural piety?

The Nova Scotia landscape is dotted with simply constructed, white-clapboard churches that offer solitude in the shadow of the Almighty, while the steeple sharply points away from earth to celestial realms. Does the fine maintenance of many of these churches testify to vital fellowship and worship or do they signal an injection of government funds to stimulate tourism, an important Canadian religion?

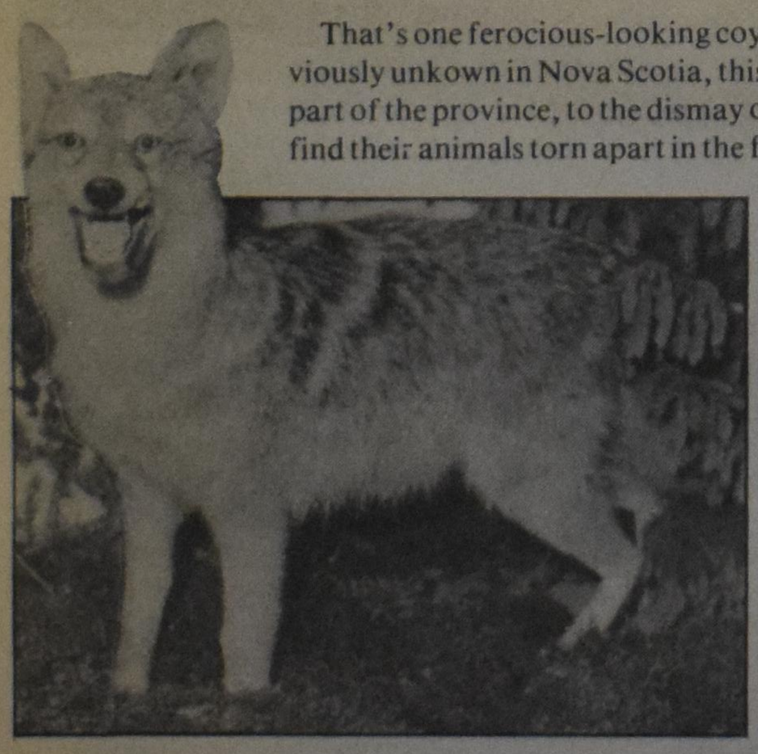
Broken dreams

Years ago someone built this simple frame house, taking pride in realizing a dream. People lived in it, were born in it and perhaps died in it. Today animals and weather inhabit the opened-up shelter. What is it now? An eyesore? A poem? A joke? A lesson?

Small can be "great"

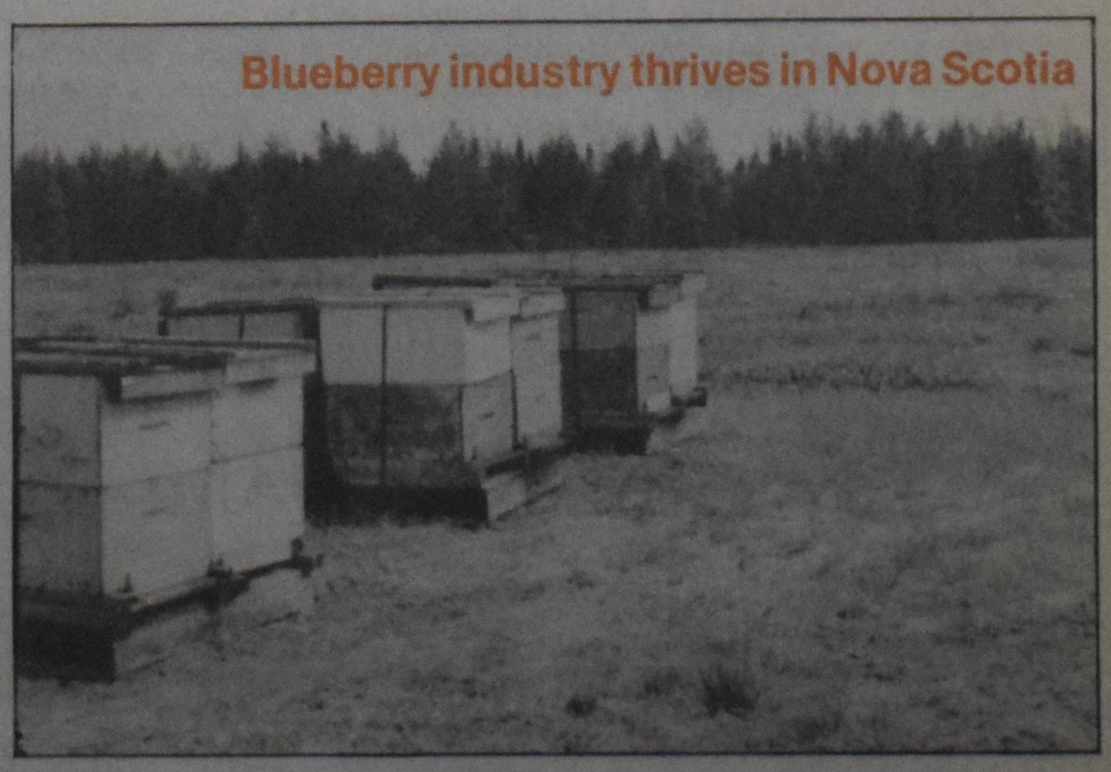
One-lane steel bridges can still be found in some of the quiet corners of Nova Scotia, where patience is still an acceptable social virtue. This bridge straddles the Great Village River in Cumberland County.

Part of the food chain



That's one ferocious-looking coyote, even if only halfgrown. Previously unkown in Nova Scotia, this predator has now invaded every part of the province, to the dismay of sheep farmers who occasionally find their animals torn apart in the field. At first, an effort was made to eradicate the unpopular creatures, but that attitude has changed. Personnel from the Department of Lands and Forests join farmers in recognizing the coyote as having become part of the food chain, with only some individual animals turning into the dreaded sheep killers. The latter are tracked down and shot without compunction, but a coyote population is now part of the province's normal wildlife. The specimen in the photo won't damage man or beast; it's a stuffed example of the species.

Blueberry industry thrives in Nova Scotia



What are those funny boxes doing in a field of small weeds? Actually, those are some of the approximately 3,000 beehives which Nova Scotia beekeepers rent to blueberry growers during bloom. Even at 50 or 60 dollars rental per hive, growers find that improved pollination more than pays the cost.

Lowbush blueberry production is one of the bigger horticultural crops, with fields mowed or burned every second year to stimulate heavy yields in alternate years. In 1986, the province produced more than 16-million pounds of lowbush blueberries, with a farm gate value of about $6,500,000. Three-quarters of the berries come from Cumberland County, at the western tip of the province.

Most of the crop is sold to processors and frozen for eventual use in blueberry products, with large volumes going to European countries such as West Germany, Sweden, Norway and The Netherlands. The U.S.A. buys sizable volumes, with smaller quantities going to Japan.

Temporary pyramids

What's the best way to build a woodpile? The owners and architects of these magnificent structures, a couple in their sixties, claim this is the most efficient way, taking up very little land while still allowing the wood in the centre to dry thoroughly. Each pile measures 12 feet in diameter.

Feature

Johan Mekkes, dear friend (1898-1987)

Harry VanderLaan
(translated from the Dutch by Stiny de Jong)

When, in July of 1979, after returning from a summer vacation in England, we rang the doorbell at Waalsdorperweg 245, the door remained closed. Many days later we found Jo and John Mekkes in an institution south of the Hague, disoriented and confused: clearly, they had landed in a, for them, impossible place.

They did not have children to fend for them; others had to come to the rescue to persuade the authorities to permit a different approach. After several months of pulling strings and via a stay of several weeks in a home for mentally disturbed elderly people in the Hague, where they could not find their equilibrium either, we returned them to their own home in February of 1980.

I shall never forget their utterly moving joy, when, after six months of estrangement, they entered their own living room.

Five months later Johan's wife died, 84 years of age, her hand in his hand. At her grave he gave a splendid, spontaneous speech; a tribute born of love, that stands etched in our memories, but which he forgot almost immediately, as all the other events of his old age faded at once.

After that, Johan was never alone again; a team of devoted women, most of them also elderly, cared for him until he died. A previously very frugal lifestyle made it possible for him to be cared for in his own home for almost eight years. To him, with his very special mind and spirit and sensitive soul, there simply was no bearable alternative.

Absorbing conversations

For those of us who visited him regularly, John Mekkes was an exceptionally grateful

Photo: *Beweging*

Professor Mekkes and his wife Johanna — at her grave he gave a wonderful, spontaneous speech

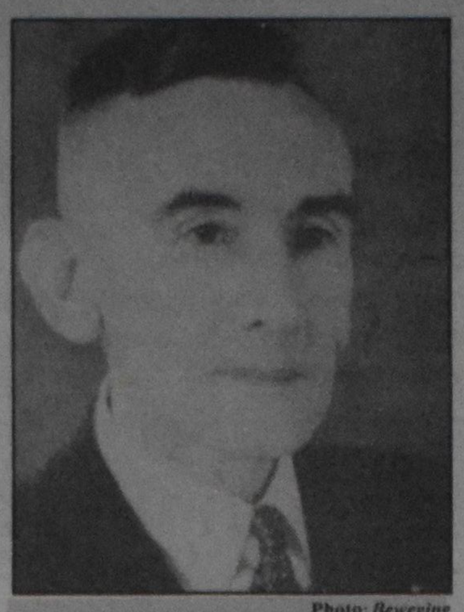


Photo: *Beweging*

Portrait of Mekkes taken around 1960 — an exceptionally warm-hearted friend.

and warm-hearted friend. Again and again it became evident that "whoever gives, receives." His interest in his friends, their life, their family and work, was sincere and always unabated.

It became evident that you can quickly learn how to relate to someone whose short-term memory totally evaporates but whose intellectual capacity and earlier memories are still intact. We often had absorbing conversations about philosophical ideas, historical themes or political topics. The actual facts totally escaped Mekkes, but the principal questions were always of concern to him and he wanted to talk about them.

Most of all he wanted to talk about his Saviour, always with a sense of profound awe and deeply felt emotion. A good sermon, retold to Mekkes, gained depth and riches through his dealing with the message. Often, during these conversations, a text or hymn would spontaneously well up from his heart and he would sing again and again the same comforting words.

I never knew anyone who had a more profound sense of Christ's redemptive suffering, mainly and especially because he so deeply believed in Christ's Sonship.

Mekkes had, beside his father, three men whom he admired, even revered; his general, his mentor and his pastor: Roell, Dooyeweerd and Forget. With such advisers, leaders and friends, he knew himself to be a privileged human being, and he never tired of talking about each of them, with affection and enthusiasm, in colourful anecdotes and often with surprising details from earlier decades.

An eagle among sparrows

Johan Mekkes suffered much, especially after his wife's death. Because his short-term memory now failed him completely, he always thought Jo would come in at any moment, was out for an errand, was in the kitchen .... In the last seven years of his life she died for him again and again. Truly a burden. He longed for his deliverance, spoke of this as being in God's time; was afraid at times of the awe-inspiring distance between our life and God's purposes. A gentle reminder of the word: "My grace is sufficient for you," made him as happy as a child. And that *was* Johan Mekkes, with all his depth of knowledge and grace, a child of the Kingdom, the coming Kingdom, the reign of Christ.

Not long after his funeral, I received a letter from an even older, military friend, from which I quote:

"I knew him from my youth. Together we trained as officers in Kampen, and even though we then went our separate ways, we maintained frequent contact. Johan Mekkes was my model throughout my entire life (92 years). He was an eagle among us sparrows, flew high, and, I think, often alone."

On the day before this letter arrived, I found, (way back) in his desk-drawer, the text of a lecture delivered in Beukbergen on April 18, 1962. The title is: "God and Man." It deals with the never-ending attempt of Western man to find ultimate certainty within his own intellect.

In the conclusion of that lecture we are set straight, as well as comforted, all of us. I quoted from it in my reply to his old friend. I will not repeat the entire conclusion of Mekkes' summary, written 25 years ago. It is his greeting to us, to the movement he followed critically and always loved.

Encounter with Christ

*"God and man. One-sided dependence relationship. To be **embraced** and carried.*

Have you seen anything of that?

We have to believe.

In which direction? Towards self, for us Westerners, the intellect? We will merely hear an echo that leaves us lonely and threatens us.

*Away from self? Towards Him, who **reveals** Himself in our **existence**, and who invites us to reflect on the meaning of that existence. Who, finally, owns our last word, or no-word, just as we thought we owned it ourselves.*

But Who is He?

*Now we must not again try to reason. The point is now to be consequent in **listening**.*

Where do I see Him?

*He has not made it difficult for us. In the deepest crevice of our life, in our hidden smallness, where, stripped of all bravado, we are **alone**, with our fear of death somewhere in a corner, as a secret companion, there He came to us.*

*Think of what the nazi-victims experienced, and how it must have been with these nazis themselves when it was their turn. In such a time we now live as well; but apart from that, this being left alone with **nothing**, is for all of us, the very last. Now then, it is exactly there, in that void and absolute aloneness, that He came and stood beside us. Closer than any human being can ever be to us: closer than a bosom-friend, closer than a mother or the woman of our heart. God is not an idea. That's what the Greeks made of it, and it has haunted us like a ghost. However, whatever idea one adopts, one can also disown. In both cases our own intellect remains god, keeping our understanding under its control.*

*But: it is God who keeps our intellect in **His** grip, calmly letting us flounder with it, quasi-brave like Nietsche or Russell, or feebly like the victim in a concentration camp.*

Until, at a moment chosen only by Him, He lays His hand on our head and compels us to look into His eyes. That moment comes, early or late; but where or whenever, it comes.

*And it will be the face of Him who was **crucified**, you shall see. For this is the face of the God who determines your place and the meaning of your thinking and your speaking and who waits until **your** last word, possible the very last word in your **life**, will be a word of **surrender**.*

And to your question, Who is it Lord, that I may believe in Him? the answer shall be:

"It is I, who speaks to you."

Photo: *Beweging*

Mekkes, at a reception in Delft, in the late 60s. "We often had absorbing conversations about philosophical ideas, historical themes or political topics.

Dr. Harry vanderLaan is professor of radio astronomy at the University of Leiden, The Netherlands, and director-general of the European Southern Observatory. Stiny de Jong, vanderLaan's sister, lives in Jordan Station, Ont.

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Christian Reformed Synod 1988: Calm and steady in the midst of controversy

Marian Van Til

The annual Christian Reformed synod met from June 14-23 — as usual, in Grand Rapids, Mich. Despite the occasional strongly-worded release of frustrations, it was a synod that most delegates and onlookers felt was characterized by prayerful deliberation, careful thought and off-time cameraderie.

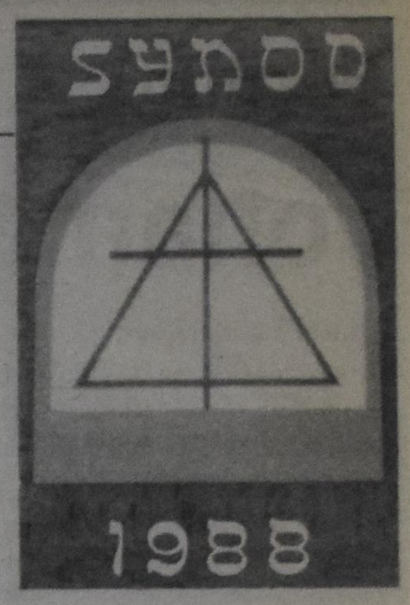
There were 168 delegates, a record 96 of whom were there for the first time. That alone should allay fears that synod is "controlled" by the Grand Rapids establishment.

I talked with many of those first-time delegates. To a man, those who had had tended to think of synod as a "liberal" rubber-stamping body turned their opinions around once they became a part of synod's careful debates. Once there, delegates become acutely aware that the CRC is now a richly diverse church, ethnically, socially and liturgically. That broadened perspective always seems to put one's individual agenda into new focus.

Despite controversy (this year, the creation-science debate and charges of seeping liberalism), one feels the immense strength of a relatively small denomination which is clearly devoted to God, his Word and his service. Through the agencies and communications network of this 310,000 member church, one sees its influence far exceed its numbers.

As a result of work in church music, librarianship and journalism, I have had close contact with churches as disparate as Anglican, United Methodist, Evangelical Lutheran, Free Reformed and Canadian Reformed. That contact has strengthened rather than diluted my faith and certain things have also made me envy those churches.

But I've never left the CRC; I know I never will — and every time I come back from observing my denomination's synod and agencies in action, I know why. If you are Christian Reformed, you have much for which to thank God in regards to your church. Rejoice that that is so, and pray daily that it will continue to be a bold witness for Christ and his Kingdom.



The logo used for this CRC Synod section is taken from a picture of the new denominational building of the Christian Reformed Church.

Synod approves children's participation in communion

MVT

In response to a study committee report four years in the making, and after an evening of debate, synod decided that "covenant children" who "give evidence of faith" and publicly profess that faith should be allowed to partake of communion.

At first glance, that statement may appear to re-enforce current CRC practice. In reality, it will allow congregations to admit very young children to communion as long as they have told the congregation that they love Jesus and know what his death means for them.

Though the CRC at present has no minimum age requirement for making "public profession of faith," that is commonly not done until the mid-teen years in the U.S. and the late teen years in Canada.

It was made clear as synod deliberated that, from now on, the specific way in which a child or young person "publicly professes" his or her faith is to be decided upon by each local church, to best suit the needs of its members.

The current liturgical form for public profession need not necessarily be used and probably wouldn't be appropriate for young children, it was said. So synod instructed the CRC Worship Committee to examine these forms in the light of the new declarations.

Synod declared:

1. *The church is warranted in admitting to the Lord's Supper covenant children who give evidence of faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper.*

Grounds:

1. "The Bible makes clear that participation in the Lord's Supper is a result of status in the covenant (Matt. 26:28; Luke 22:20; cf. Ex. 12, 13, 24:4-11; 1 Cor. 10:1-4; Eph. 2:11-13) but also entails an act of faith on the part of those participating. (1 Cor. 11:23-29; John 6:35; Luke 22:19)

Photo: Marian Van Til

Last Supper. Acrylic and oil, 1986. Edgar Boeve. Displayed in the denominational headquarters of the CRCNA, Grand Rapids.

2. "In baptism God seals the promise of the covenant made with Abraham. Participation in the Lord's Supper indicates an individual acceptance of these covenant promises through faith.

3. "Our confessions teach the necessity of faith for participation in the Lord's Supper. The *Heidelberg Catechism* explains that participants in the sacrament 'accept with believing heart the entire suffering and death of Christ.' (Answer 76) The *Belgic Confession* states that the sacrament of the Holy Supper was instituted 'to nourish and sustain those who are already born again and ingrafted into His family: His Church.' (Article XXXV)."

2. *"The church is to assure itself of such faith through a public profession of faith on the part of covenant children."*

Grounds:

1. "Confessing with one's mouth that Jesus is Lord (Rom. 10:9; Phil. 2:9-11) in the presence of God and His people (1 Tim. 6:12,13; Matt. 10:32) allows the church to witness the work of God's Spirit in the lives of covenant children and joyfully receive them in the fellowship of the table.

2. "A public profession of faith of covenant children enables the consistory to faithfully supervise the Lord's Supper."

3. *"Covenant children should be encouraged to make public profession of faith as soon as they exhibit faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper."*

Grounds:

1. "Since the Bible establishes no specific age requirement the common practice of delaying profession of faith even though faith is present has no biblical warrant.

2. "Faith created by the Holy Spirit through the gospel ought to be professed, celebrated by the church, and nourished at the Lord's Supper."

4. *"The profession of faith of covenant children required for admission to the Lord's Supper is not necessarily an acceptance of adult responsibilities within a congregation; therefore: 1) the church shall continue to instruct these children in the Word and in the Reformed confessions; 2) adult responsibilities of membership are to be granted by the church council and assumed by professing individuals at age 18 or as granted by the Article of Incorporation of the congregation."*

Statement against pornography adopted

RVV

The CRC is now firmly and publicly against pornography, having adopted a statement and a resolution prepared by a western Michigan classis.

The statement says that there is a healthy view of our sexuality as a distinctively human gift of God, but adds that the Bible clearly condemns sexual perversions which pornography glorifies.

Pornography contributes to the breakup of marriages and families, the molestation of children, rape, and other forms of criminal sexual conduct. It victimizes women, children, and men. The pornography industry is primarily controlled by and contributes millions of dollars in profit to organized crime.

The resolution urges members of the church to closely examine their lifestyles and attitudes on human sexuality, and urges all members who use or view any form of pornographic material to recognize it as sin, and repent of the sin and seek forgiveness and healing. Each congregation is urged to choose at least one of its members to become actively involved with a "decency organization" and help the congregation to take steps on specific issues to promote decency.

The full text of synod's statement is to be published and sent by the Stated Clerk to each congregation.

Photo: Edwin De Jong/ *The Banner*

Officers of the 1988 Synod of the Christian Reformed Church

From l. to r.: Second Clerk, Rev. Henry Wildeboer, Oshawa, Ont.; President, Rev. Calvin Bolt, Jenison, Mich.; Vice-President, Rev. Howard Vanderwell, Hudsonville, Mich.; and First Clerk, Rev. Peter Brouwer, Edgerton, Minn.

Church declines to ask U.S. government to end Nicaraguan war

RVV and MVT

The church should not explicitly petition the United States government to end its participation in the war in Nicaragua, synod decided after a two-hour debate.

It decided that an adequate position was taken last year when Synod 1987 expressed deep concern over the Nicaraguan situation, calling church members to pray for peace there and urging "the governments of the United States and Canada to help mediate a peaceful solution to the Nicaraguan conflict."

CRC missionaries and relief workers in Central America had asked the church to request an end to U.S. participation in the war; without the U.S.'s aid, the Contras cannot continue to fight. Missionaries explained that the war is causing "intense human suffering" and is negatively affecting the CRC witness in word and deed in Nicaragua.

Delegates from Classis Florida, including a Latin pastor and an elder from Miami, strongly argued against the church addressing the U.S. (and Canadian) government on this issue because of the nature of political feelings on the subject among Latin American CRC members living in Miami.

Some Canadian delegates argued against the proposal also, feeling that it would be taking political action in a complex area in which the church lacks competence. The church is only permitted to speak "prophetically" on such public issues, and the complexity of the situation would not allow the church to speak "in the name of the Lord."

Other delegates, however, pointed out that synod had already agreed to send a statement to Canadian Prime Minister Mulroney regarding another "complex" issue: abortion. So why, they asked, should the church feel it cannot address the situation in Central America?

Instead of sending a petition, synod urged "the members of our denomination to encourage the governments not only of the U.S. and Canada, but also of the U.S.S.R. and Cuba, to seek peace, justice, and stability in Central America by negotiation and every other honourable means."

Synod did, however, instruct its officers to send a pastoral letter to the war-pommelled Nicaraguan Christians on behalf of synod and the denomination. The statement "seeks to encourage our fellow Christian of Nicaragua in the conduct of their ministry in the name of Jesus Christ in the intensely difficult conditions in which the Lord has called them to serve."

Christians in Nicaragua would also be told that "we are grieved because of their suffering, and we are continuing to pray that our Sovereign Lord of grace, compassion, and peace will give [them] courage and hope as they remain steadfast in their faith in him."

World Missions celebrates 100 years

MTV

On the fourth day of synod, delegates and onlookers were given the opportunity to meet their missionaries and see a sight-sound program which celebrates Christian Reformed World Mission's centennial this year.

In 1888, synod first appointed a "committee for heathen mission work" to convert Native Americans to Christianity. CRWM now has 134 regular missionaries (many of whom have spouses who share the work) and 40 associates, volunteers and short-term workers working around the world.

New denominational headquarters dedicated

Photo: Marian VanTil

Entrance to the new offices of the Christian Reformed Church in North America: the denomination's membership goal is "400,000 by [the year] 2000." Currently the CRCNA has 310,000 members.

MVT

On Saturday morning, June 18, delegates were bused the few miles to the offices of the Christian Reformed Church in North America for a dedication and open house at the denomination's new headquarters.

Two years ago, synod approved an expansion of the existing, extremely cramped headquarters. It was noted that previous to the expansions, "some employees' offices were literally closets."

The architectural plan for the expansion made clever, economical use of the old (greatly remodelled) building by connecting it to a new section via a narrow but spacious, high-ceilinged atrium. In the process, the main entrance was placed on the opposite side of the building from where it used to be.

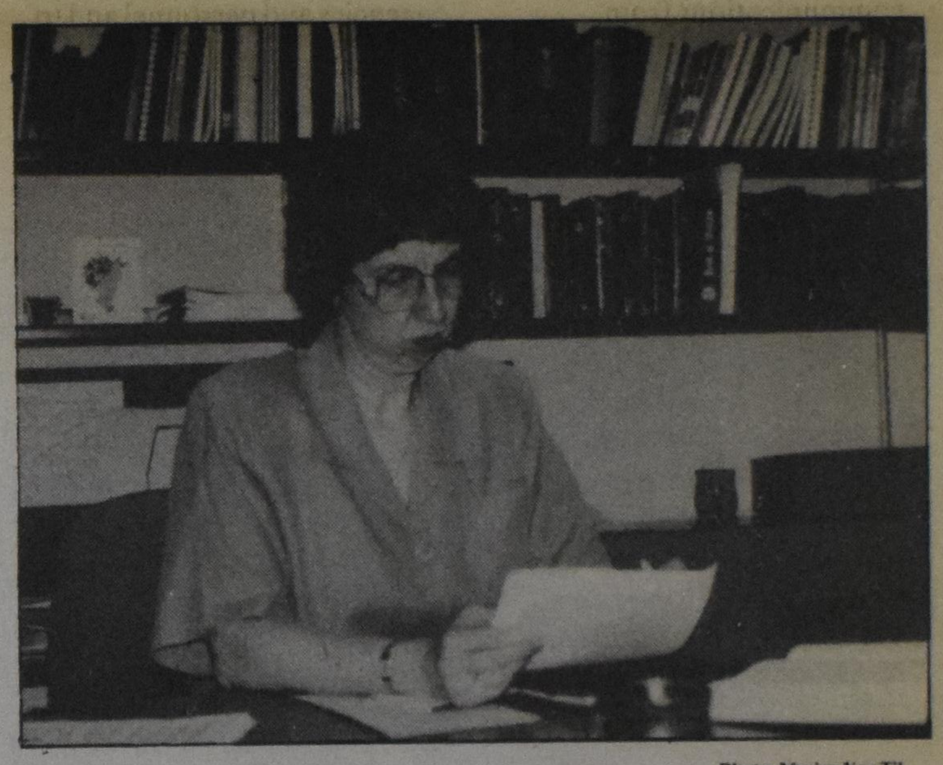


Photo: Marian Van Til

Psalter Hymnal editor Dr. Emily Brink: tireless promoter of a book 10 years in the making.

Psalter Hymnal dedicated

MVT

On the very hot evening of June 16th, delegates and hundreds of other CRC members packed the large, air-conditioned sanctuary of Calvin CRC, Grand Rapids, for the official dedication of the denomination's new hymnal.

To no one's surprise, the service consisted of a great deal of singing, alternated with appropriate scripture readings. The Calvin CRC choir, the Prospect Park (Holland, Mich.) junior bell choir, four brass players, a pianist, bass player and soloist participated with organ and congregation in an evening of song which was "inspired," "delightful" and just plain "fun," to quote comments from attendees.

Psalter Hymnal editor Dr. Emily Brink led the litany dedicating the new book. The program took advantage of the hymnals' diversity, using everything from Genevan Psalms to Black spirituals and a Bible song in Spanish/English.

Women not denied seminary credit

MVT

Synod turned down a request from the Bethany, South Holland, Illinois, council that Calvin Seminary "not grant credit toward the master of divinity, master of theological studies, and master of ministry degrees to women."

Bethany saw no need for women to receive such degrees since they traditionally have led to ordination and women may not be ordained.

Synod, however, judged that "the life and fellowship of the church is enriched by unordained persons with theological training," and so rejected the overture.

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Church asks for science-theology study

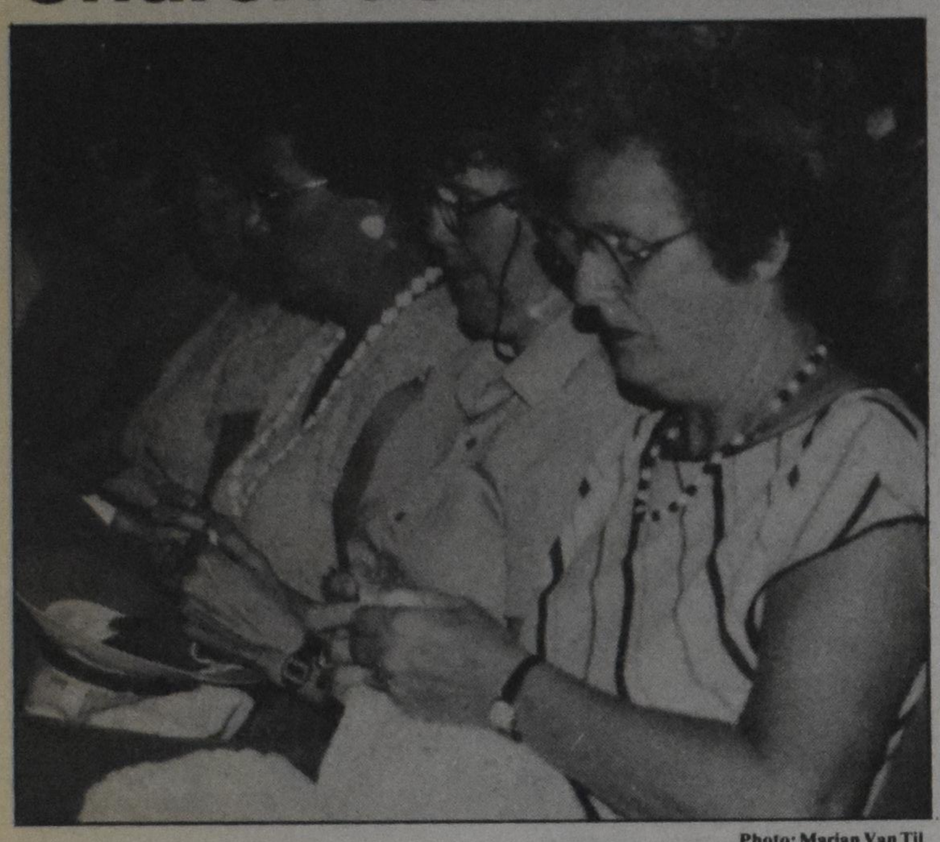


Photo: Marian Van Til

Knitting while Rome is burning? The four women pictured are part of the capacity audience which sat in on synod's debate of issues surrounding "the three Calvin professors." The women knitted and listened while delegates talked — and listened.

Robert VanderVennen

On the hottest issue on its table, the controversy over the teachings of three science professors at Calvin College, synod said that the basic issue of a proper Christian understanding of science is unclear enough that a special committee of scholars should advise the church on it through a study to end Oct. 15, 1990.

Synod had received no fewer than 40 overtures and communications from churches asking either for the dismissal of the three professors, rejection of the Calvin board of trustees report that approved their teaching, or the appointment of a committee to investigate the professors or study the basic issues. The professors are astronomer Howard Van Till and geologists Clarence Menninga and Davis Young.

Response to public charges

Synod stated "its distress over the fact that a number of recent charges concerning the biblical and confessional fidelity of college and seminary personnel have been leveled in the religious and secular press and elsewhere. Some have been schismatic, some grossly offensive to Christian sensitivities, some defiant of synodical decisions and some undermining denominational trust and disrupting the unity of faith. Such charges and practices violate the communion of the saints."

Synod also directed "the churches and individuals to be responsible in making judgments about the confessional loyalty of our agencies and personnel and to express themselves only in ways that are biblically appropriate and according to our Church Order."

Qualified approval

Although synod said that a review of the Calvin Board of Trustees' study of the teachings of its three professors was done well, it also expressed regret that the board did not follow up on some of Van Till's statements which they had found to be "ambiguous" or "incomplete." Synod urged the board to continue to give scriptural direction to the professors and be sensitive to the need of churches to be well-informed.

Ten scholars are being asked to serve on the committee which will study the relation between general and special revelation. There are four theologians: David Holwerda and Raymond Van Leeuwen of Calvin Seminary; Gordon Spykman of Calvin College; James Vanderlaan, pastor of Parchment CRC, Kalamazoo, Mich., and a member of the board committee that investigated the three professors. The scientists appointed are Calvin De Witt, biologist at the University of Wisconsin; Alex Dragt, physicist at the University of Maryland; Russell Maatman, chemist at Dordt College. From the philosophy of science are Albert Wolters of Redeemer College; Delwin Ratzsch of Calvin College, and Jan de Koning of the University of Toronto.

Substance of the study

The committee is asked to address the relationship between special and general revelation as found in Article II of the *Belgic Confession* and Report 44 of the 1972 synod, focusing primarily on the implications for biblical interpretation and the investigation of God's creation. Their task is to include a study of the doctrines of creation and providence as they relate to evolutionary theory, of the creation of Adam and Eve in God's image, the fall into sin, and the historical character of Genesis 1-11. The study is aimed at theological and scientific issues, not directly at whether the teachings of the three professors are legitimate. This study is expected to benefit the entire Christian community and to address the concerns that churches have about science teaching.

Attempt to restrict teaching of profs

After synod approved the work of the Calvin trustees and appointed the study committee, Rev. Peter Brouwer introduced a motion "That synod instruct the Calvin board of trustees, while the study is in process, in monitoring the teaching of Dr. Menninga, Dr. Van Till, and Dr. Young, to see that they do not teach that which the board through its ad hoc committee has judged to be ambiguous or incomplete and that they do not use a method of biblical interpretation which would lead to conclusions that would call into question the event character of the history in the early chapters of Genesis. Ground: The well-being of the college and the church."

After a long and spirited discussion the motion was defeated by a vote of 101-60.

Synod unanimously passed motions affirming that the CRC confesses its complete subjection to the Word of God and the Reformed creeds. Synod reminded the churches that their high regard for the created order calls for scientific study of the created world as an integral part of the Reformed faith. It also reminded the churches that Calvin College is fully committed to the Bible and the church creeds, together with the authority of scripture for scientific study.

The discussion ran for a full afternoon and evening in front of a large audience. Although a number of people registered their unhappiness with the results, there was a good spirit during and following the debate. Most of the 168 delegates seemed to feel that the action taken was the best that could be achieved under difficult circumstances.

Classis to have some authority over diaconate as over consistory

RVV

Are the elders and deacons independent of and equal in authority with the consistory? Synod said "yes" in action that left some delegates scratching their heads.

Synod 1987 gave names to local church bodies. They named the body of deacons the "diaconate," the body of elders the "consistory," and the body of all office bearers together the "council."

This year Classis Minnesota South asked for a change in the Church Order to call all three of them "local church assemblies," in addition to the assemblies known as classis and synod. Synod agreed with the logic of it.

Along with that change, though, comes a change that reads: "The classis has the same authority over the local assemblies as the synod has over the classis." That builds a direct link — for the first time — between classis and the deacons, and between classis and the elders. That means that the diaconate would be able to address classis directly, and the same for the body of elders. Also, diaconates themselves would be able to appeal matters directly to synod, after going through classis.

MVT

At the end of a long session of balloting (i.e., voting for persons to fill denominational committees as Stated Clerk Leonard Hofman read the ballots) a delegate called out, "Bingo!" Hofman replied, "No, it's Bing Goei!" (Goei is director of the Synodical Committee on Race Relations [SCORR]).

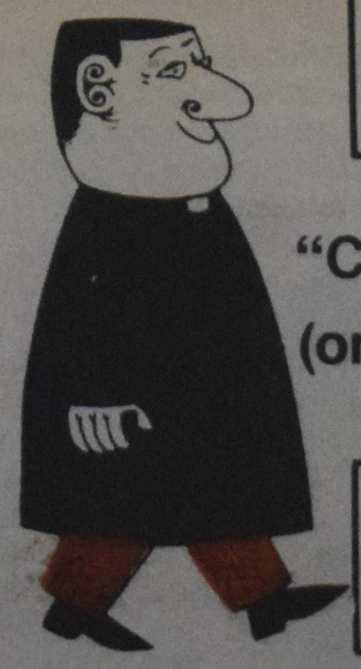
★ ★ ★ ★

After several dozen ministerial candidates with their often sizeable families paraded in front of delegates, seminary president James De Jong, who was introducing them quipped, "We'll make 400,000 by the year 2,000!"

★ ★ ★ ★

Synod Vice President Howard Vander Well, while chairing synod: "HB has asked LJH what SIC has said about CFCWW..., and he passes!"

★ ★ ★ ★



"Collar" humour (or is it "veiled?")

On the issue of "clergy silence" (i.e. confidentiality), there were four speakers on the president's list after a motion to cease debate was made. All four speakers "passed," giving up their right to speak. Said advisory committee reporter John Steigenga, "That's an example of clergy silence."

On that same topic, Steigenga told synod that the committee wanted the report to "henceforth and forever be called 'Confidentiality in the Church' and not 'Clergy Silence' — which is perhaps an oxymoron."

★ ★ ★ ★

Ed Visser, a minister from Classis Alberta South after he had contributed to the debate on privatizing Calvin College:
Visser: "I move that we cease debate."
Pres. Bolt: "You mayn't do that after you make a speech."
Visser: "Then I withdraw my speech."

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SYNOD 1988

Thumbs down on women adjunct elders

RVV and MVT

On an issue that combined the service of women in church offices with strict adherence to the denominational Church Order, synod decided that Eastern Avenue CRC in Grand Rapids should discontinue its practice of allowing women to be "adjunct elders."

Classis Minnesota South argued that having women perform the service of adjunct elders was merely a way of getting women into the office of elder. Women elders are not permitted by the Church Order.

Eastern Avenue church argued that many of the functions of elders are also performed in most churches by unordained men and women — services such as teaching in the church, visiting, counselling. To recognize and officially accept this service by women in its congregation, who do not vote at council meetings, is within the spirit of the Church Order, Eastern Avenue contended. Six women in the 720-member Eastern Avenue congregation are currently adjunct elders.

The formal issue brought up by Minnesota South's overture was whether a congregation should be able to set aside Church Order requirements. However, as various delegates pointed out in informal discussions, some delegates who opposed Eastern Avenue's action come from churches which are expressing their opposition to "liberal" denominational agencies by the withholding of quota monies to those agencies, an action which in itself violates the Church Order. Thus, a vote against Eastern Avenue's practice was essentially a vote against their own practice of withholding quotas.

Synod said, "Respect for our Reformed/Presbyterian form of church government is extremely important, and all the churches of the CRC ought to do all they can to avoid congregational individualism."

After a one-and-one-half hour discussion, Eastern Avenue was told by a vote of 112-42 to comply with the Church Order.

CRC joins evangelicals, says no to Reformed alliance

MVT

After a brief discussion synod agreed to join the National Association of Evangelicals (NAE), the major ecumenical evangelical group in the U.S. NAE's counterpart in Canada is the Evangelical Fellowship of Canada (EFC). Via the Council of Christian Reformed Churches in Canada, the CRC is already a member of the latter group.

The CRC was a member of NAE from 1943-1951. Though there were many arguments pro and con, no official grounds were ever put forward as to why the CRC joined the group in 1943 and why it quite eight years later.

Synod 1988's discussion about joining the World Alliance of Reformed Churches (WARC), however, was long, highlighting what one delegate called "opposing approaches to ecumenicity."

The CRC's Interchurch Relations Committee (IRC) had recommended that the church join this 113-year-old alliance of 150 denominations worldwide. The alliance is made up of churches that currently have or once had Reformed ties.

A responsibility to the Reformed heritage?

The IRC and many delegates argued that membership would enable the church to fulfil its responsibilities toward historically Reformed churches and provide new opportunities to carry out its ecumenical task in so-called "Circle 2" churches. (Churches in the "first circle" are those "similar to the CRC in doctrine, polity, and liturgy"; Circle 2 churches are "'Reformed' in name, but less so in practice." [Report 12, Agenda for Synod 1988].) It was said membership would also enable the CRC to strengthen the Reformed witness of member churches and it, in turn, would learn from them.

Opponents of membership said that some churches which are part of WARC, such as the United Church of Canada, tolerate open denial of "the most basic and cardinal doctrines" of Christianity. Opponents did not make a distinction between the close union of churches in Circle 1 and the looser alliance of churches in Circle 2. They felt that joining WARC would mean that the CRC would have to shoulder responsibility for pronouncements the organization makes and that that would cause tension within the CRC.

The IRC, in Report 12, had pointed out that "WARC membership does not require endorsement of or acquiescence to any position, statement, or document produced or sponsored by WARC," any more than is true of the CRC's membership in the Reformed Ecumenical Synod (RES).

An historical debate

The decision *not* to become a member of WARC was taken by a vote of 90-76 after an all-morning debate. The vote was the only one on a major issue facing Synod '88 which required the polling of delegates rather than the customary voice vote.

Denominational discussion on the issue has surfaced periodically since as early as 1898, 23 years after WARC's inception. In the last two decades the CRC has regularly sent observers to meetings of WARC's North American Council and to various commissions and committees set up by WARC.

De Moor survives attempt to oust him from Calvin Seminary

MVT

Some church members, notably representatives from classes Alberta South, Hamilton and Illiana, have not been happy with the views of church polity professor, Dr. Henry De Moor, a Canadian. Those classes brought forward overtures asking that De Moor not be reappointed to Calvin Seminary's Department of Practical Theology.

Their unhappiness with De Moor has arisen primarily because he personally favours the ordination of women as ministers and elders (which the church does not allow) and teaches courses in church polity in which they feared he would be able to influence students to accept his views.

The classes cited incidents which they said "clearly demonstrate that he does actively promote his views, contrary to what was said to and by synod."

After a one-hour public interview by synod delegates, however, during which those incidents were addressed, De Moor was reappointed to his post by virtually unanimous voice vote.

Photo: Marian Van Til

Drs. Henry De Moor (top) and John Bolt (below) Calvin Seminary appointees, both Canadians.

Delegates one after another, as well as non-delegates assembled to hear the interview, said they were "impressed," even moved by the commitment, candor, and refreshing approach to teaching which De Moor displayed via his interview.

John Bolt to join seminary faculty

Photo: Marian Van Til

MVT

Redeemer College professor, Dr. John Bolt, was appointed by synod to a three-year term as Calvin Seminary's associate professor of systematic theology.

Bolt's interview in front of synod occurred without controversy, though he (and appointee Henry De Moor) was asked about his views regarding Genesis 1-11 and his views about women's ordination. (Bolt sees Genesis 1-2:4a as a prologue to the following chapters; he does not favour women's ordination.)

He will complete one more year at Redeemer before taking up his post in Grand Rapids, replacing Dr. Fred Klooster who is retiring after three decades at the seminary.

Greenway to teach missiology

MVT

Due to the number of long-time professors who already have or will be retiring, synod needed to fill a third vacant seminary position.

Dr. Roger Greenway was appointed to a four-year term as professor of world missiology, despite a Classis Toronto delegate's view that the professor was "not inspiring" him on the synod floor and might not "inspire" students either.

Language update for catechism and creeds

RVV

Synod accepted minor linguistic revisions to the *Heidelberg Catechism* and the ecumenical creeds, with the updated texts to be used in the second printing of the new *Psalter Hymnal*.

Much of the change in the catechism is to remove generic use of the words "man" and "men," which were judged not to be good translations of the original German words *Mensch* and *Menschen*.

A long and spirited debate ended with keeping the word "catholic" in the version of the Apostles Creed used in CRC liturgy. A compromise was reached by deciding to include an asterisk with the word "universal" shown as a possible substitute for those who consider "catholic" to be confusing. Some wanted to see "holy catholic church" replaced with "holy Christian church."

Slightly revised texts of the Nicene and Athanasian creeds were also adopted for use in CRC liturgies.

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The Banner editor calls it quits

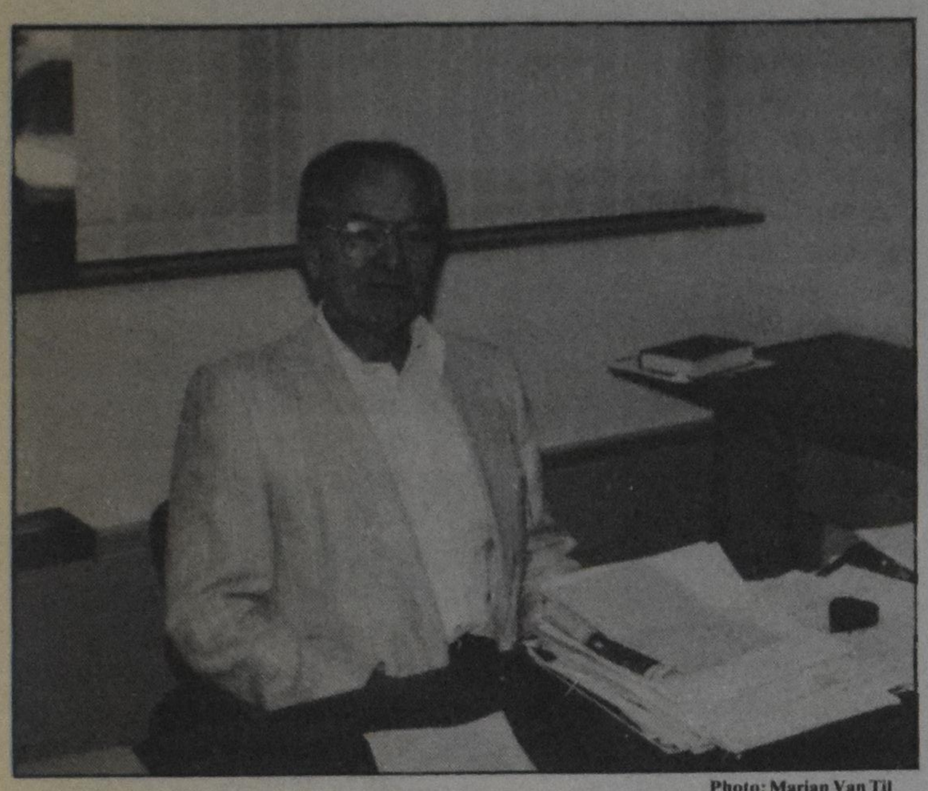

Photo: Marian Van Til

The Banner's editor-in-chief, Andrew Kuyvenhoven: much-loved, much maligned.

MVT

Rev. Andrew Kuyvenhoven, the Canadian pastor who in 1980 became editor-in-chief of *The Banner,* the CRC's denominational paper, has announced he will step down after this year. That means Synod 1989 will have to appoint someone to replace him.

Before taking on *The Banner's* editorship, Kuyvenhoven was a pastor in Mississauga, Wallaceburg, and Hamilton, Ontario, and Lethbridge, Alberta. He also spent five years writing and editing denominational educational materials.

Kuyvenhoven's editorship has occurred during difficult years in the CRC and has often been accompanied by controversy. Kuyvenhoven has had to field increasingly personal attacks by his detractors, but under his guidance, *Banner* subscriptions reached an all-time high, passing the 50,000 mark.

Those who appreciate Kuyvenhoven's work see him as "pastoral," "caring," and "willing to deal candidly with issues of importance to people where they're at." Those who don't, point to his often outspoken editorials as evidences of "liberalism." They feel he doesn't "speak for the church."

The board of CRC Publications, which publishes *The Banner,* has already appointed a search committee to look for Kuyvenhoven's replacement, who will have to be approved by next year's synod.

Committee members are: Chairperson: Jacob Eppinga, retired pastor, LaGrave Ave., Grand Rapids; Albert Brewton, senior employee development specialist for Steelcase, Grand Rapids; Peter W. Brouwer, pastor, Bethel, Edgerton, Minn.; William Buursma, pastor, 3rd, Kalamazoo, Mich.; Alvin Hoksbergen, pastor, River Terrace, East Lansing, Mich.; Jon Houseword, religion teacher and counsellor, Unity Christian High, Hudsonville, Mich.; Anne Schreuder, director, Social Research Center, Calvin College; Hazel Timmer, editor, Christian Schools International; Carl Tuyl, pastor, 1st, Kingston, Ont.; Mary VanderVennen, counsellor, Christian Counselling Services, Toronto; Richard Williams, pastor, Pullman, Chicago; Al Wolters, associate professor of religion and theology/classical languages, Redeemer College.

SYNOD 1988

Office bearers who violate confidences liable to special discipline

MVT

In light of the increasing complexity of the personal and family problems with which ministers are confronted — including various kinds of abuse — this year's synod approved the recommendations of a study committee report on "clergy silence."

Synod 1986 had agreed to appoint a committee to study the clergy's obligations to maintain confidences in pastoral work with congregation members. The request had come from the Chaplains Committee. The chaplains were concerned with how to handle "certain 'communications' which transpired between a chaplain and another person."

The recommendations Synod 1988 approved stress the extreme importance of office bearers maintaining parishioners' confidences. It tells all office bearers who violate their "privilege of confidentiality" that doing so makes them "liable to special discipline."

Office bearers must realize, synod said, that "all confidential communications received ... in the discharge of their office are privileged communications and are held inviolate except in cases where (a) communications must be divulged to present serious harm to the person or to others, or (b) the privilege of confidentiality is waived by the person making the communication.

In the future, ordination/installation forms for ministers, elders, deacons and evangelists will include a statement stating that such office bearers agree to "hold inviolate all confidential communications received by them in the performance of their duties."

CRC Publications was instructed to make readily available an appendix to the study committee report [currently appearing only in the synod agenda] entitled, "Statutes, Rules and Laws Related to Privileged Communication to the Clergy."

Congregations are urged to "exercise careful screening in the selection of staff and lay leaders," to consider having counselees in formal counselling programs sign arbitration forms, and to develop relationships with Christian attorneys to serve as resource persons to explain legal matters that may arise.

In addition, synod said, pastors and other leaders "should become informed concerning the relevant rules regarding the reporting of child, spouse, or elderly abuse which pertain in their state, province, or locality."

Report on "headship" postponed

MVT

A committee studying whether male "headship" has implications for society in general as well as for the church will not report to Synod 1989 as anticipated. Committee members work schedules did not allow them sufficient time to meet, and one member (John Bolt of Redeemer College) resigned due to an anticipated career change [see story on seminary appointments].

The committee's membership is now in place and it will report to Synod 1990.

Multi-ethnic group joins synod

MVT

Synod deliberations are open to all visitors. But advisory committee meetings aren't. Synod 1988 made an exception to that, however, when it invited the 180 members of a CRC multi-ethnic conference to sit in on both synod's committee meetings and its open deliberations.

The multi-ethnic conference met during the first four days of synod and was sponsored by synod. The conference brought together representatives of the four largest minority groups within the CRC: Asians, Blacks, Native Americans and Hispanics.

Conference organizer, Al Brewton of Grand Rapids, said its purpose was to "familiarize minority church members with the structure and procedures of Christian Reformed church government and to teach them methods of working with other cultures."

Conference attendee Norma Cole, from the Washington, D.C., CRC, echoed the sentiments of many when she said, "It was just a great experience to see how the church operates and to feel such oneness with the denomination." From the "other side," many synod delegates from congregations of predominantly Dutch descent expressed delight at the opportunity to be made concretely aware of the rich cultural diversity which now characterizes the Christian Reformed Church in North America.

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Wilhelmus van Nassouwe
Ben ick van Duytschen bloet,
Den Vaderlant ghetrouwe
Blijf ick tot inden doet:
Een Prince van Oraengien
Ben ick vrij onverveert
Den Coninck van Hispaengien
Heb ick altijt gheeert.

WILLEM-ALEXANDER
27-4-1967

Mijn Schilt ende betrouwen
Sijt ghy, O Godt mijn Heer,
Op u soo wil ick bouwen
Verlaet mij nemmermeer:
Dat ick doch vroom mach blijven
U dienaer taller stondt,
Die Tyranny verdrijven,
Die my mijn hert doorwondt.

JAIME
13-10-1972

Als een Prins op gheseten
Met mijner Heyres cracht,
Vanden Tyran vermeten
Heb ick den Slach verwacht,
Die by Maestricht begraven
Bevreesde mijn ghewelt,
Mijn Ruyters sachmen draven
Seer moedich door dat Velt.

FLORIS
18-6-1968

In Godes vrees te leven
Heb ick altijt betracht,
Daerom ben ick verdreven
Om Landt om Luyd ghebracht:
Maer Godt sal my regeren
Als een goet Instrument,
Dat ick sal wederkeeren
In mijnen Regiment.

JOHAN FRISO
25-9-1968

Aen al die my beswaren,
End mijn Vervolghers zijn,
Mijn Godt wilt doch bewaren
Den trouwen dienaer dijn:
Dat sy my niet verrasschen
In haren boosen moet,
Haer handen niet en wasschen
In mijn onschuldich bloet.

MARIA CAROLINA
24-6-1974

Soo het den wil des Heeren
Op die tijt had gheweest,
Had ick gheern willen keeren
Van u dit swaer tempeest:
Maer de Heer van hier boven
Die alle dinck regeert,
Diemen altijt moet loven
En heeftet niet begheert.

BERNARDO
29-6-1937

Leijdt u mijn Ondersaten
Die oprecht zijn van aert,
Godt sal u niet verlaten,
Al zijt ghy nu beswaert:
Die vroom begheert te leven
Bidt Godt nacht ende dach,
Dat hy my cracht wil gheven
Dat ick u helpen mach.

CONSTANTIJN
11-10-1968

Als David moeste vluchten
Voor Saul den Tyran:
Soo heb ick moeten suchten
Met menich Edelman:
Maer Godt heeft hem verheven,
Verlost uut alder noot,
Een Coninckrijck ghegheven
In Israel seer groot.

MAURITS
17-4-1968

Seer Christlick was ghedreven
Mijn Princelick ghemoet,
Stantvastich is ghebleven
Mijn hert in teghenspoet,
Den Heer heb ick ghebeden
Van mijnes herten gront,
Dat hy mijn saeck wil reden,
Mijn onschult doen bekondt.

NICOLAS
6-7-1979

Lijf en goet al te samen
Heb ick u niet verschoont,
Mijn Broeders hooch van Namen
Hebbent u oock vertoont:
Graef Adolff is ghebleven,
In Vrieslandt in den Slach,
Zijn Siel int eewich Leven
Verwacht den Jongsten dach.

CARLOS
27-1-1938

Nae tsuer sal ick ontfanghen
Van Godt mijn Heer dat soet,
Daer na so doet verlanghen
Mijn Vorstelick ghemoet,
Dat is dat ick mach sterven
Met eeren in dat Velt,
Een eewich Rijck verwerven
Als een ghetrouwe Helt.

BERNHARD
29-12-1969

Verlof mijn arme Schapen
Die zijt in grooten noot,
U Herder sal niet slapen
Al zijt ghy nu verstroyt:
Tot Godt wilt u begheven,
Sijn heylsaem Woort neemt aen,
Als vrome Christen leven,
Tsal hier haest zijn ghedaen.

JULIANA
30-4-1909

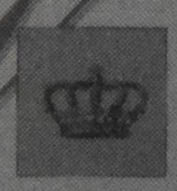
Edel en Hooch gheboren
Van Keyserlicken Stam:
Een Vorst des Rijcks vercoren
Als een vroom Christen Man,
Voor Godes Woort ghepreesen,
Heb ick vrij onversaecht,
Als een Helt sonder vreesen
Mijn Edel bloet ghewaecht.

MARGARITA
22-10-1972

Niet doet my meer erbarmen
In mijnen wederspoet,
Dan datmen siet verarmen
Des Coninckx Landen goet.
Dat u de Spaengiaerts crencken
O Edel Neerlandt soet,
Als ick daer aen ghedencke
Mijn Edel hert dat bloet.

PIETER-CHRISTIAAN
23-3-1972

Voor Godt wil ick belijden
End zijner grooter Macht,
Dat ick tot gheenen tijden
Den Coninck heb veracht:
Dan dat ick Godt den Heere
Der Hoochster Majesteyt,
Heb moeten obedieren,
Inder gherechticheyt.



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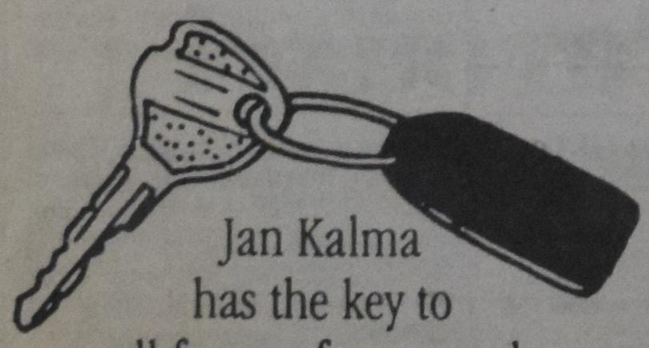

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May God bless you all.
Dirk and Annie Bokma

KLUMPENHOUWER:
Grateful to the Lord for his goodness, we want to express our heartfelt thanks to our family, friends and relatives who made our 55th wedding anniversary so unforgettable. Thanks for all the cards and flowers and best wishes. It was very much appreciated.
Linus and Hanna Klumpenhouwer

KLUMPENHOWER:
A warm "thank you" to all our friends and relatives who sent us their good wishes, either in person or by card, letter or otherwise, on the occasion of our 55th wedding anniversary. Thank you so much.
Mr. and Mrs. G.W. Klumpenhouwer

POSTMA:
We would like to thank our children, grandchildren, relatives and friends for making our 50th anniversary celebration such a success. Above all we thank our heavenly Father for his care and guidance during the past years. We continue to put our trust in him for the future.
Herman and Tetje Postma

SMIT:
Besides our heavenly Father, we thank our children, grandchildren, relatives and friends for all the best wishes, cards, flowers and gifts received on our 40th anniversary. It was a time we will always remember.
Albert and Jane Smit

Births

ALGRA:
We, Peter and Janice (nee Los) give thanks and praise to God for the safe arrival of our first child, a beautiful daughter. HOLLY RENEE was born on Sunday, May 1, 1988, at 11:35 p.m., weighing 9 lbs. 2½ oz. Holly is the 15th grandchild for Mr. and Mrs. Ted Algra of Chatham, Ont., and the seventh for Mr. and Mrs. Cor Los of London, Ont. She is also the 12th great-grandchild for Dirk Datema in Zuidhorn, Holland.
Home address: 4911 26 Ave., SW Calgary, AB T3E 0R3

Marriages

BOS-BERG:
"I have been crucified with Christ and I no longer live, but I live by faith in the Son of God who loved me and gave himself for me." (Galatians 2:20)
Mr. and Mrs. Pieter Bos of Barnwell, Alta., and Mr. and Mrs. Andrew Berg of Chatham, Ont., are pleased to announce the forthcoming marriage of their children CAROLINE MARGARETHA and RODNEY JOHN PETER. The Lord willing, the ceremony will take place July 16, 1988, at 4:30 p.m., in the Orillia Chr. Ref. Church with Rev. Stadt from Barrie officiating.
Future address: 248 Steel St., Apt. 7, Barrie, ON L4M 2G9

HOETMER-BOUWMAN:
Mr. and Mrs. D. Hoetmer of Rocky Mountain House and Mr. and Mrs. R. Bouwman of Calgary, are pleased to announce the forthcoming marriage of their children JACKIE and WAYNE. The wedding will take place, D.V., on Saturday, July 2, 1988, in the First Chr. Ref. Church of Rocky Mountain House. Rev. D. Tigchelaar will officiate.
Their home address: 507-3600 Brenner Dr., NW Calgary, AB T2L 1Y2

KATERBERG-DE BOER:
Congratulations to FRANCES ARLENE Katerberg, daughter of Henk and Roelie Katerberg and ADRIAN de Boer, son of Hilbert and Dora de Boer who were united in marriage on June 17, 1988, in the Palmerston Chr. Ref. Church. Pastor Martin Mobach officiated. We, as family, wish you lots of happiness and God's blessing as you start your life together.
Love from:
Mom & Dad
Bert & Violet; Jason
George, Joanne, Susan
Mailing address: 149 Main St., Apt. 2, Listowel, ON N4W 1A2

Births

HELDEN:
With joy and praise to God, Edward and Elizabeth (nee Regelink) announce the safe arrival of RACHEL ELIZABETH, born May 1, 1988, weighing 7 lbs. 3 oz. A granddaughter for Hendrik and Clara Helden of Hamilton, Ont., and Albert and Grietje Regelink of Orillia, Ont.

KUIPERS:
Wilfred and Dianna (nee Van Eck), give thanks to God for the safe arrival of their first child, a daughter. AMBER SARINA was born on June 11, 1988, weighing 7 lbs., 14½ oz. She is the first grandchild for Mr. and Mrs. Jack Van Eck of Waterdown, Ont., and the fifth grandchild for Mr. and Mrs. Ted Kuipers of Aylmer, Ont. Amber is also the first great-grandchild for Mr. and Mrs. Henk VanHarten of Oakville, Ont., and another great-grandchild for Mr. and Mrs. W. Kuipers of The Netherlands.
Home address: R.R.#3, Ingersoll, ON N5C 3J6

MULDER:
God is so good to us and has blessed us with a precious daughter, CAMILLA JOANNE born on June 11, 1988. She is welcomed by her thankful parents, Peter and Joanne, as well as her excited sisters, Gloria and Donna and proud grandparents Mr. and Mrs. A. Mulder, Brampton, Ont., and Mr. and Mrs. S. Pastoor, Winnipeg, Man.
Home address: 88 Nelson St., West, Brampton, ON L6X 1C8

Marriages

KAPTEYN-DE WIT:
It is with joy and thanksgiving to God, that we may announce the marriage of our children, ERICA Kapteyn and JOHN de Wit. This happy event will take place, D.V., on July 16, 1988, in the First Chr. Ref. Church, Sarnia, Ont., at 11 a.m. Parents: Peter and Joan Kapteyn, Sarnia, Ont., Henry and Nel de Wit, Walnut Creek, California.

MUDDE-ADEMA:
1 John 4:12
Martin and Wilma Mudde are pleased to announce the marriage of their daughter MARSHA to GERRY, son of Andrew and Diane Adema. The ceremony took place on June 18, 1988, in the Calvin Chr. Ref. Church, Ottawa, with Pastors S. Sietsema and H. De Ruyter officiating.
Address: 323 Eleventh St. E., Cornwall, ON K6H 2Y6

RINGNALDA-VANBEILEN:
Rev. and Mrs. Gerard Ringnalda of Willowdale, and Mr. and Mrs. Dan VanBeilen of Brampton, are very happy to announce the marriage of their children HELEN and EDWIN. The Lord willing, the ceremony will take place, on Saturday, July 16, 1988, at 1:30 p.m., in the First Chr. Ref. Church of Orillia. Rev. G. Ringnalda officiating.
Future address: 629 Willard Ave., Toronto, ON M6S 3S1

SHAPPY-BERGSTRA:
"For indeed we are all brought into one body by baptism, in the one Spirit, whether we are Jews or Greeks, whether slaves or free men, and that one Holy Spirit was poured out for all of us to drink."
MARILYN LOUISE, daughter of Mr. and Mrs. Roland and Elaine Shappy of Edmonton, and RAYMOND JOHN, son of Mr. and Mrs. James and Wilma Bergstra of Shallow Lake, will be joined in marriage, D.V., Saturday, July 16, 1988, at St. Albert Roman Catholic Parish, Edmonton, Alta. The newlyweds will reside in Edmonton.

VANDERWIEL-MIDDEL:
Mr. and Mrs. Tony VanderWiel and Mr. and Mrs. Ray Middel are pleased to announce the forthcoming marriage of their children FREDA and HARLEY. The Lord willing, the ceremony will take place on July 30, 1988, at 4 p.m., in the New Westminster Chr. Ref. Church, Burnaby, B.C., Rev. P. Brouwer officiating.
Corresp. address: 7959 Rosewood St., Burnaby, B.C. V5E 2H4

VAN HUIZEN-LUTTJEBOER:
Mr. and Mrs. Wm. Van Huizen and Mr. and Mrs. H. Luttjeboer are happy to announce the marriage of their children ROBERTA and BEN. The ceremony will take place, D.V., Saturday, July 23, 1988, at 4 p.m. in Covenant Chr. Ref. Church, St. Catharines, Ont. Rev. Jack Vos officiating.

VAN VLIET-PELLEBOER:
With thankful hearts, we, the parents, Adrian and Nel van Vliet of Rexdale and John and Bertha Pelleboer of Camlachie, are pleased to announce the forthcoming marriage of our children SHEILA ANNE and HARVEY JOHN. The wedding ceremony will take place, the Lord willing, on July 16, 1988, at 1:00 p.m., in the Second Chr. Ref. Church of Toronto, with Rev. G. Martin officiating.
We wish them the Lord's blessing and guidance in their new life together.
Future address: 500 Springbank Dr., #604, London, ON N6J 4G6

Classifieds continued on next page ...

Anniversaries

Congratulations to Pieter and Mensje Groenewegen (nee Leerdam) who will celebrate their 50th wedding anniversary, D.V., on July 20, 1988.

Amsterdam 1928 — Abbotsford June 28 1988

CORNELIA and DOUWE DEVRIES
(nee VandenBerg)

"Faithful is He that calleth you, who also will do it." (I Thess. 5:24)
With thankfulness to our heavenly Father for his faithfulness, we hope, D.V., to celebrate the 60th wedding anniversary of our parents, grandparents and great-grandparents,
Dewey & Dina De Vries — Surrey, B.C.
Nel & Cees Swaan — Matsqui, B.C.
Bill & Nelda De Vries — Richmond, B.C.
Gerry & Ype Huizenga — Matsqui, B.C.
John & Roelie De Vries — Tweed, Ont.
and grandchildren and great-grandchildren.
Much love and best wishes from all of us.
Home address: 36336 Vye Rd., R.R.#1, Abbotsford, B.C. V2S 4N2

"Thy word is a lamp unto my feet and a light unto my path." (Psalm 119:105)
With joy and thanksgiving to our Lord, we are happy to announce the 35th wedding anniversary of our parents and grandparents, July 2, 1988.

TAEKE and FRANCES DOUWES
(nee Hogeveen)

We pray that God will continue to bless them and grant them many more years together.
Congratulations and love from:
John & Marilyn Douwes — Germany
Jennifer, Jessica
Andy & Janet Crawford — Stoney Creek
Nicole, Mathew, Melissa
Chuck & Bev Douwes — Hagersville
George & Sandra Bouwma — Simcoe
Ron & Barb Douwes — Simcoe
Daniel
Home address: 76 Towncentre Dr., Apt. #110, Townsend, ON N0A 1S0

Ministers needed

Due to the retirement of our minister, the Kemptville, Ont., Chr. Ref. Church is seeking a new pastor. Church profile available upon request. Anyone interested, please call or write: Bill Van Dam, R.R.#1, Oxford Mills, ON K0G 1S0; (613) 258-2708.

Anniversaries

's Gravenzande — Blenheim, Ont.
1938 — July 20 — 1988
"Yet all the Israelites had light in the places where they lived." (Exodus 10:23b)
We thank the Lord for blessing our parents,

PIETER and MENSJE GROENEWEGEN
(nee Leerdam)

with 50 years of happy marriage and we pray that the Lord will continue to provide and care for them.
Congratulations and much love from your children, grandchildren and great-grandchildren:
Jerry & Jane Groenewegen — Stoney Creek, Ont.
Teresa (Daniel), Michelle, Heather (Jared)
Thea & Jack Verburg — Chatham, Ont.
Carol, Janet, Neil
Anne & Charley Zondervan — Goderich, Ont.
Jason, Karen, Adam, Laura
Coby & Hank Bosgraaf — Fonthill, Ont.
Amy, Kelly
Pete & Jan Groenewegen — Blenheim, Ont.
Dayna
Herb Groenewegen — Blenheim, Ont.
Open house on July 23, 1988, in the Guilds Community Hall from 2:30 - 4:30 p.m. Best wishes only.
Home address: R.R.#2, Blenheim, ON N0P 1A0

For Rent

Modern 2-bedroom farmhouse for rent in Caistor Centre. Available Aug. 1, 1988. Call (416) 957-7476.

Personals

Christian single lady, 24, wishes to correspond with or meet serious young man. Please write to file #2498, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Wanted for adoption by a loving couple, husband Chr. school teacher, a child, 2 to 5 years old, any race, any colour. Apply to file #2497, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Anniversaries

Ruinerwold R.R.#3, Listowel
1943 July 24 1988
The Lord willing, we hope to celebrate the 45th wedding anniversary of our beloved parents and grandparents,

KOOP ROELOF and ANNIGJE DROST
(nee Bakker)

We pray the Lord will bless them in the years to come.
Congratulations Mom and Dad, Grandma and Grandpa!
Luke & Sharon Drost — Palmerston
Robert
Ann-Margret & Tim Droog — Harriston
Amy & Bill Gerrits — Clinton
Herman, Kevin, Cherry
Dianne & Bruce Culp — Kitchener
Ryan
Ralph & Irene Drost — Listowel
Philip, Janice, Matthew, Kristopher, Theresa
John & Linda Drost — Listowel
Angela, Dianne, Julie, Kyle & ??
Open house: Monday, July 25, at the Moorefield Community Centre, Moorefield, 2-4 p.m.
Best wishes only.
Home address: R.R.#3, Listowel, ON N4W 3G8

1963 July 5 1988
"And rejoiced, believing in God, with all his house." (Acts 16:34b)
By God's grace and faithfulness, we rejoice in the 25th wedding anniversary of our parents,

MENNO and FRANCES ELZINGA
(nee Land)

We pray that God will continue to bless and provide for them in the years to come. With congratulations and much love from your children:
Mark & Robyn
Glenn
Jessica
Home address: Box 44, West Flamboro, ON L0R 2K0

Winterswijk Hickson
1948 July 21 1988
"Indeed, our shield belongs to the Lord, our King to the holy one of Israel." (Psalm 89:18)
With joy and thankfulness to God, we, as children and grandchildren will celebrate with our parents and grandparents their 40th wedding anniversary.

GERRIT and BERENDINE GREVERS
(nee ten Pas)

Thank you for your love and concern for us in the past. May God bless you and guide you in the future.
Love:
Ria & Ben Krabbe — Listowel, Ont.
Mark, Brian
Bernice & Alex Huinink — Embro, Ont.
Kevin, Julie, Danielle, Rachel, Daryl, Valerie
Ben & Brenda Grevers — Paris, Ont.
Tina, Gerry, Jackie
Jane & Al Been — London, Ont.
Derrick, Adrian
Dorothy & Gerry Vaandering — London, Ont.
Gerald & Rita Grevers — Tavistock, Ont.
Heidi, Kelly
Judy & John Wubs — Hamilton, Ont.
Open house will be held on July 23, 1988, D.V., from 2-4 p.m., in the Fellowship Hall at the Covenant Chr. Ref. Church, 410 Lansdowne Ave., Woodstock, Ont.
Best wishes only.
Home address: 35 King Cresc., Hickson, ON N0J 1L0

Why not place your ad in Calvinist Contact?

Anniversaries

Congratulations to Jan and Grada Meinen who will celebrate their 50th wedding anniversary, D.V., on July 21, 1988.

Wedding text: "In all thy ways acknowledge him and He shall direct thy path." (Proverbs 3:6)
By God's grace we are pleased to announce the 45th wedding anniversary of our parents,

TONY and MARY HAVERKAMP

They were married on July 14, 1943, in Culemborg, The Netherlands.
With everlasting love from your children:
Tony (Gloria); Irene (Bob); Martin; Hans (Geraldine); Evelyn (Peter).
They have 14 grandchildren and three great-grandchildren.
Open house to be held July 9, at 7:30 p.m., at Essex Chr. Ref. Church. Well wishes only, please.
Home address: 709-31 Heritage Rd., Kingsville, ON N9Y 3B1.

1948 July 13 1988
With thankfulness to God, we are happy to announce the 40th wedding anniversary, D.V., of our parents and grandparents,

GERHARD and ANNIE KLOMPS
(nee Simmelink)

From your family:
Bill & Nancy Klomps — Bayfield, Ont.
Jake & Janet Peters — Clinton, Ont.
John & Ann Reinink — Londesboro, Ont.
and nine grandchildren.
Home address: P.O. Box 82, Clinton, ON N0M 1L0

1963 July 6 1988
By God's grace and faithfulness, we are able to rejoice in the 25th wedding anniversary of our parents,

SIDNEY and HILDA REINSMA
(nee Stoffers)

We thank the Lord for his blessings to us through our parents and we pray for God's continued blessing on them.
Much love:
Thierry & Annette Bonnet — Oshawa
Michael
David & Ingrid Reinsma — Port Perry
Pauline — Bowmanville
Jacqueline — at home
We welcome you to an open house at the Reinsmas' home on Friday, July 8, 1988, at 8 o'clock.
Home address: Middle Rd., Bowmanville, ON L1C 3K2

Vacations

Lakewood Christian Campgrounds
R.R.5, Forest, ON N0N 1J0
Phone: (519) 899-4415
or (519) 845-3405
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

Anniversaries

1938 July 21 1988
The children and grandchildren of

JAN and GRADA MEINEN

thank God for the celebration of their parents' and grandparents' golden wedding anniversary. We pray that God will continue to bless and provide for them in the years to come.
Mailing address: 237 Hixon St., Apt. #107, Beamsville, ON L0R 1B0

Bowmanville Beamsville
1963 July 12 1988
We rejoice and give thanks to the Lord for his faithfulness shown to our parents as they celebrate their 25th anniversary.

WIETSE and WILMA VAN HUIZEN
(nee Hogeterp)

We pray that the Lord will continue to keep you in his care.
With love from your children:
Roberta & Ben (fiance) — St. Catharines, Ont.
Yvonne & Terry Veldboom — Hamilton, Ont.
Dianne — at home
Raymond — at home
Richard — at home
Open house will be from 7:00 p.m. to 10:00 p.m. on July 12, 1988, at the home of our parents, at Cherry Ave., R.R.#1, Beamsville, ON L0R 1B0
Best wishes only, please.

Vacations

RICE LAKE
Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
Write or phone for brochure:
Lang's Resort and Campgrounds
R.R.#3, Box C, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

Anniversaries

Aalten Abbotsford,
1938 July 14 1988
Wedding text: "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms." (1 Peter 4:10)
With great happiness, we rejoice with our parents,

JOHAN and GEERTRUIDA TE HENNEPE
(nee Bussink)

in the celebration of their golden wedding anniversary.
May the Lord continue to provide and care for them and enrich our lives through them.
Love and best wishes!
Bill & Martha
Radhika
Hanni & John
Gerrit & Sheila
Hans
Dorothy & Paul
Gary & Irene
Irene & Lorry
and grandchildren and great-grandchildren.
Open house will be held at their home from 2-5 p.m., Saturday, July 16, 1988. Best wishes only.
Home address: 33482 Clayburn Rd., R.R.#3, Abbotsford, B.C. V2S 4N3

1968 July 6 1988
We are thankful to the Lord for the goodness He has shown to our parents,

GERRIT and WOP VAN DIJK
(nee Ellen, de Haan)

during their 20 years of married life as a second family. We pray for God's blessing upon their remaining time together.
Congratulations Dad and Mom from your children:
John & Paula van Dijk — Barrie
Bill & Henny van Dijk — Orillia
Alex van Dijk — Orillia
John & Susan van Dijk — Sioux Center
Grace & George Rhebergen — Belleville
Mary Prinzen & Chris Tammel — Bloomfield
Cor & Susan Ellen — Stoney Creek-
and to Opa and Oma from all your grand- and great-grandchildren.
We love you both!
Home address: Mr. and Mrs. G. van Dijk, R.R.#2, Bloomfield, ON K0K 1G0

Accommodations

Female person wanted to share a house in Toronto with three others. Phone (416) 461-1839.

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Vacations

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COLOUR T.V. & MOVIES
EXCELLENT SPRING & FALL FISHING
10% DISCOUNT FOR GUESTS OVER 60
• Store • Restaurant • Licences • Bait • Sandy Beach • Play Area • Games Room • Water Skiing & Children's Program • Laundromat • Bassboat, Paddle Boats & Sailboard on premises.
Call or write: George or Hilda Vos, Box CC
Roseneath, ON K0K 2X0 (416) 352-2621
VISA
EVINRUDE
A 4 STAR ACCOMMODATION

Anniversaries

1948 July 23 1988
With joy and thankfulness to God, we wish to announce the 40th wedding anniversary of our parents,

ALBERT and STYNTJE VERSTEEG

May the Lord continue to bless you with health and strength.
With love from your children:
Mary & Gys Hofstede — Leduc, Alta.
Evelyn & Carl Wempe — Bruderheim, Alta.
Harry & Sylvia Versteeg — Edmonton, Alta.
Gerda & Tom Sturwold — St. Albert, Alta.
Bertha & Cor Strydhorst — Neerlandia, Alta.
Jean & John Kuipers — Simcoe, Ont.
Albert & Trudi Versteeg — Calgary, Alta.
Bill & Judy Versteeg — Saskatoon, Sask.
Chris Versteeg — Edmonton, Alta.
grandchildren and great-grandchildren.
Home address: 10514 - 137 St., Edmonton, AB T5N 2H3

We thank God for our parents and are happy to announce their 35th wedding anniversary on July 16, 1988.

EVERT and KLAZIENA WASSINK
(nee Van Harten)

Congratulations and love from:
Connie & Francis Van Rooyen — Woodstock
Randal, Danielle, Christa, Jarend, Carl
John & Carol Wassink — Leduc, Alta.
Janelle, Derek, Derwyn, Marcel
Diana & John Dreise — Wyoming, Ont.
Arlin, Chadric, Manuel, Ruella, Juanita
Margaret & Al Groenewold — San Marcos, California
Jevon, Karena
Dick & Janette Wassink — Forest, Ont.
Clarence & Alice Wassink — London, Ont.
Taryn, Justin, Bradley
Otto & Gracia Wassink — Kitchener, Ont.
Kamara
Evelyn & Henry Dreise — Wyoming, Ont.
Arno Wassink & Kathy Reinders — Kitchener, Ont.
R.R.#6, Forest, ON N0N 1J0

Hamilton Grimsby
1958 July 11 1988
With joy and thanksgiving to our Lord, we are happy to announce the 30th wedding anniversary of our parents and grandparents,

EDWARD N. and JANET ZWART
(nee VanderZwaag)

May God bless you with many more happy years together.
With love and congratulations:
Audrey & Simon VanSpronsen — Niagara-on-the-Lake, Ont.
Steven, Michelle, Holly, Jennifer
Adele & Eric Haverkamp — Collingwood, Ont.
Jerilee, Brooke, Lance
Dirk & Carol Ann Zwart — Lynden, Ont.
Home address: 5 Douglas Ave., Grimsby, ON L3M 4E3

Bus. Opportunity

FOR SALE:
a fabric & yarn business
in Central Ontario.
Downtown location in a growing community, close to CRC and Christian school.
Tel: (705) 435-5212

Obituaries

"For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God." (Eph. 2:8)
On June 23, 1988, the Lord called home,

ANNE BOERSMA

at Faith Manor, Holland Christian Homes, Brampton, Ont.
Beloved husband of Aukje Boersma (nee Ipema).
Dear father of:
Jerry & Louise Boersma — Mt. Brydges
Henry & Hennie Boersma — Mt. Brydges
Irene & Bert Drenth — Embro
Ralph & Tina Boersma — Strathroy
Nancy & Clarence Linker — Strathroy
Pete & Minnie Boersma — Mt. Brydges
Gertie & Gerhard Bruins — Richmond
Dear grandfather and great-grandfather of 29 grandchildren and 11 great-grandchildren.
Predeceased by son John and grandson Larry.
The funeral service was held in Mt. Brydges Chr. Ref. Church on Monday, June 27, with pastors P. Van Egmond and John E. Top officiating.
Home address: Holland Christian Homes, C 810, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2

On June 7, 1988, it pleased our heavenly Father to call home to live in endless delight our sister-in-law and aunt,

AGNES DEEN

She knew that God's promises will never fail and in that knowledge she was patient in suffering.
We commend Herman and the children to our heavenly Father's care.
Lummie Deen — Drayton
Henry & Aly Deen — Waterloo
Walter & Betty Deen — Alma
Tante Trien — Brampton

SIEBREN DE JONG

was called by the Lord to his heavenly home on June 11, 1988. He died at the St. Vincent de Paul Hospital, at the age of 64 years.
Son of Grietje De Jong-Schaaf of Holland and the late Gerrit de Jong.
Beloved husband of Annigje (Anne) of R.R.#2, Brockville.
Dear father of:
Mrs. Klaas (Doreen) Sjonger — Brockville
Mrs. Sidney (Margaret) Kuipers — Brockville
John & Luanne De Jong — Paisley
Rev. George & Beth De Jong — Grand Rapids, Mich.
David De Jong — at home
Sadly missed by eight grandchildren.
Brother of Andries and Auke De Jong and Wytske Vandermeer all of Holland. Predeceased by a brother Obbe and one sister in her youth.
The funeral took place on June 14 at the Bethel Chr. Ref. Church. Rev. Henry Kranenburg presiding.

Obituaries

The church council and congregation of First Chr. Ref. Church of Abbotsford, B.C., express their deepest sympathy to elder John Kampman with the passing away of his wife,

ALY KAMPMAN

on Monday, June 20, 1988.
May the words of Ps. 16 be a continual source of strength and comfort to all those who mourn.
Rev. Alvin Beukema, President
Mr. Hank Luymes, Clerk

"I will praise you as long as I live, and in your name I will lift up my hands." (Psalm 63:4)
On June 21, the Lord took home my wife, our mother and grandmother,

ANNA WILLEMINA OUSSOREN
(nee Brouwer)

The Lord richly blessed us through her.
Wife of Herman C. Oussoren.
Brother of Harm and Cor Brouwer, South Africa.
Mother of:
Jackie & Menno Van Harten
Tracy, Irene, Wayne
Janet & Peter Smit
Peter, Jenny, Danny, Emily
Joanne & Warren Hamilton
Noel, Cheryl
Keith & Frances Oussoren
Jeffrey, Jennifer, Lori, Aaron
Anne & Marten Mol
Yolanda, Kevin, Allison
Harry & Mary-jane Oussoren
John, Andrew
The funeral took place Friday, June 24, 1988, from Grace Chr. Ref. Church, Scarborough, Ont. Dr. H. Oussoren officiating.
Home address: 38 Bartley Dr., Toronto, ON M4A 1B9

"And I will dwell in the house of the Lord forever." (Ps. 23:6b)
On June 25, 1988, our beloved mother, grandmother and great-grandmother,

JENNEKE VAN DER LOO
(nee Bogerd)

was called home by her Lord. She was just two months short of her 89th birthday.
It is only a few weeks ago that she joined us, although not audibly, in the singing of Psalm 150, one of her most favourite psalms.
Henk & Ann VanderLoo — Tara, Ont.
Sya & Klaas Dykstra — Niagara-on-the-Lake, Ont.
Truus & Wim Hofland — Beamsville, Ont.
18 grandchildren and 37 great-grandchildren.
For the past few years she was a resident of Shalom Manor.

Real Estate

St. Catharines home for sale:

Recently redecorated 4-bedroom home in excellent condition. Living room has fireplace, bay window, french doors, built-in wall unit. Also, dinette, dining room, pantry, built-in dishwasher, sewing room, office and large workshop. Deep professionally landscaped yard with mature trees, located near Chr. schools and CRC's. Priced to sell this summer for $119,900.

For more information, please contact:
Norma Halverson
(416) 935-0267
salesperson representing
BELL REAL ESTATE
(St. Catharines) Ltd. Realtor
(416) 934-2358

Real Estate

Excellent opportunity to start farming. 100 acres workable, 60 sow farrow to finish liquid manure system. Available at 8½% F.C. mortgage. House newly decorated, insulated, with four bedrooms. Nice surroundings. Close to Chr. Ref. Church, Christian school and Lake Huron. Call (519) 395-5932 between 5-10 p.m.

Classifieds continued on next page.

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Burlington, ON
L7R 3Y8

Real Estate

95,000 pullets, 50 acres cash-crop land, 3-bedroom home, very good buildings, low down payment. Call Keith.
30,000 chicken broilers, 50 acres land, excellent barns; vendor will assist in financing. Call Keith.
95,000 lbs. turkey broilers farm, all buildings in excellent condition; vendor will hold first mortgage. Call Keith.
Vacant land. We have several farms ranging in price from $450 per acre. Call us for details.
Bring your cows and quota. Does the price of updating your small dairy farm scare you? I have a very nice 100 acre farm for you with many extras and some financing already in place. Convenient to all Reformed churches and Christian schools. Call Harm.
Turkey breeder farm, 50 acres, very good home, good barns. Excellent income for the ambitious family. Priced reasonable. Simcoe area. Call Keith.
16,000 cage layers, 3-bedroom home, small acreage. Outside Guelph. Call Keith.

Keith Miller & Associates
Realty Ltd. — Realtor
Office: 774-7624
Keith res.: 774-4077
Harm res.: 774-3006

Moving to or from Thunder Bay?
Call Don Ten Have
at Midwest Realty
(807) 623-7407 or
at home
(807) 577-4810

For Sale:
Garden Centre & Orchard
between Brighton & Trenton. 10 acres on Hwy. 2, 1,500 apple trees, 3-5 years old; 6 greenhouses and retail store. Beautiful 2-storey home on property.

Call: Dick Hymes,
sales representative
s. L. eetham Real Estate Broker
40 Prince Edward St.
Brighton, ON K0K 1H0
bus. (613) 475-1966
res. (416) 344-7478

For Sale

A well-established Zenith TV and home entertainment business. Fully-equipped electronic repair shop included. Located in the fast-growing community of Alliston, Ont. (home of the Honda plant). Price for business: $75,000. Owner selling for health reasons and willing to assist in financing. For more information call John Kleinikkink (705) 435-5103.

Two adult interment spaces (burial plots) in Forest Lawn Memorial Gardens located at London, Ont. Also included two prepaid garden vaultoriums (burial vaults) and interment fees. Reason for wishing to sell is because of moving away from London and husband buried elsewhere.
Reply to file #2499, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Accommodations

Shared accommodation, off Maple Ave., Burlington. Female to share condo c/w private bedroom and bath, and utilities; $395/month. If interested, call Judy at (416) 637-8009.

Wanted: Room or room and board in Toronto for non-smoking, Christian, 19-year-old woman who will be attending George Brown College, St. James campus starting Sept. Call Leona 1 (519) 524-6416

Bed and breakfast: Come and relax in our country home situated on 10 acres of rolling woods and fields. Enjoy a cozy lounging area furnished with antiques and a piano. One hour away from Toronto. For reservations call the Flims (416) 655-4142 (Oshawa).

SUMMER HOUSING

Available at Redeemer College

Available from May 15 — August 15, 1988

Single room $20.00 per person
Double room $16.00 per person (2 sharing 1 room)
Entire 4-bedroom townhouse
$50.00 per night for two people
$10.00 per person over the age of 16
$5.00 per person 15 and under
Cont. breakfast available at 8:00 a.m. $4.00 per person
Monthly and weekly rates available upon request.

Call or write:
L. Janssens, Redeemer College
(416) 648-2131, ext. 213

Wanted

Christian Labour Association of Canada

is seeking

LOW-INTEREST LOANS

to finance its new office building in Mississauga, Ont.

short term loans (less than 1 year)	6% per annum
one to three years	7% per annum
long-term loans (4 years or more)	8% per annum

For more information, contact:
C.L.A.C.
821 Albion Rd., Rexdale, ON M9V 1A3

Wanted

The Salem Research Team

is seeking your assistance in compiling a

Christian Human Services Directory

In response to the request made by pastors and principals, we are attempting to compile a directory which would list the various Christian human services available in Ontario.
If you know of any services offered or provide such a service yourself, could you please contact us at:

Salem Research Project
c/o Redeemer College, Ancaster, ON L9G 3N6
Phone: (416) 648-2131, Ext. 269

Invest in Christian Education

The Hamilton District Christian High School Association

- Is interested in your investment
- Reasonable rate of interest
- Flexible terms
- Low administration cost
- Maximum direct investment
- Funding for "new school"

Call Herman Louter, Development Director
(416) 389-2296, Ext. 05
Hamilton District Christian High School
28 Athens St., Hamilton, ON L9C 3K9-

Classified/Events

Help Wanted

ECE teacher required by Daycare in Pickering. Call: Marjorie (416) 839-1842.

Wanted: person to work on rowcrop farm in Southern Alberta. Phone (403) 345-3156 or write John Vossebelt, Box 1314, Coaldale, AB T0K 0L0

Mutual Support Systems
invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.

Community relations assistant

Must be familiar with journalism or graphic arts trades. He/she must be personable and able to deal with the public. Consideration will be given to full- or part-time applicants who are committed to the Christian basis of the university.

Submit resume to:
Daina Doucet
Community Relations Director
Redeemer College
Ancaster, ON L9G 3N6
Application deadline July 31, 1988, or until filled.

Teachers

CLINTON: Clinton & District Chr. School needs a temporary teacher for **Grade 1,** for Sept. and Oct., 1988. Please send your applications to Mr. R. Schuurman, Principal, Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851 (school) or (519) 482-7088 (home).

SASKATOON SASK: Saskatoon, Sask. Chr. School has an urgent need for a **teacher/principal** for grades 6,7,8. We are an inter-denominational CSI school and require a leader with a valid teaching certificate and experience in teaching. Applicant must have skills in public relations and administration and exhibit evidence of Christian character. Interested applicants please forward resume and/or inquiries, before July 29, to: Mr. Wes Vanstone, R.R.#5, Box 205, Saskatoon, SK S7K 3J8. Tel: 306-374-6885 or contact: Sid Byma, tel: 343-7147.

SARNIA: Lambton Chr. School invites applications and/or inquiries for a position in **remedial/special ed.** This is a half-time position. Please contact: W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3 or phone 337-9122 (school), 542-7113 (home).

TORONTO: Toronto Central Chr. School requires a teacher for approximately 20 students in **grades 6, 7 and 8** beginning September 1988. Please direct inquiries to: Jane Roxburgh, Principal, at (416) 968-2036 (days) or to Tine Houtman, Board Chairperson, at 461-1207 (eve.)

WELLANDPORT: Teacher needed for the 88/89 school year in the **primary/junior grades.** Contact: William Thies, Wellandport Chr. School, R.R.#1, Wellandport, ON L0R 2J0. Tel: (416) 386-6272.

Help Wanted

Responsible full-time **general help** needed on a **dairy farm** in Simcoe County, Ont. Pipeline and modern machinery. Room and board available. Call (705) 428-2384 (evenings).

Help Wanted

Full-time position available for ambitious person in large modern freestall **dairy farm** in Arthur, Ont. Excellent working conditions; good pay; room available. Call Clarence Pronk (519) 848-2039.

Help Wanted

Happy Day Christian Kindergarten
in Charlottetown, PEI

is looking for a **TEACHER** for the 1988/89 school year. Must have a BA in Early Childhood Education or a BA in Child Studies, or early childhood diploma. Must have ability to work with some handicapped children.

Send resume and application to:
Mrs. Klara Chaisson
23 Shell Court, Charlottetown, PEI C1A 2Z8
or call (902) 894-7444

"THE LIGHTHOUSE"

a multi-cultural outreach, is seeking a full-time
EVANGELIST/PASTORAL CARE WORKER
English speaking (Vietnamese or Spanish an asset).

Send resume to/or for information contact:
Mr. Dirk P. Jongkind
535-6262 or 485-1353
1008 Bathurst St., Toronto, ON M5R 3G7

Progressive two-man general practice needs **articling student.** Excellent prospects of future association. We aim to practise Christianly.

Reply to:
VAN DER WOERD & FABER
Barristers & Solicitors
187 Hughson Street, South
Hamilton, ON L8N 2B6
(416) 525-3786

Wingham & District Interdenominational Christian High School Society
invites inquiries for a

PROMOTER - PRINCIPAL

Duties to commence July 1, 1989.

For information write:
Martin Oldengarm, Secretary of the Board
Box 21, Harriston, ON N0G 1Z0

Required by building supply retail outlet in West Central Alberta

Experienced sales clerk / Assistant manager

Duties to include: sales — deliveries — ordering — estimating.
To commence Aug. 15, 1988.
Please send resume stating previous experience, qualifications, expected salary and references to:

Regency Hardware & Building Supplies Ltd.
General Delivery
Peers, AB T0E 1W0
Attention: Roger Huitema
Phone: (403) 693-3743 or 693-3934
Close to Christian Reformed Church.

The Young Calvinist Federation
is accepting applications for the position of
EXECUTIVE DIRECTOR

YCF Mission statement: *"... to accomplish its constitutional purpose by supporting those who lead in youth ministry sponsored by the local church."*
This position requires skills in management and public relations, and a commitment to youth work from a Reformed perspective. Experience working with young people and youth leaders, and a vision for the future are essential. Applicants must be sensitive to American/Canadian cultural diversity.

Send resume to:
Jay Kuiper, Chairman of Search Committee
2550 Inverness Rd., S.E.
Grand Rapids, MI 49506

Help Wanted

DIRECTOR OF DEVELOPMENT
The Edmonton Christian Schools

invite applications to fill a half-time position in the promotion of Christian education. The applicant for the position should have the requisite promotional gifts which includes a keen desire to share the "good news" of Christ-centred education.

Send applications and inquiries to:
Mr. Wilbur Woudstra
Secretary of the Board
13470 Fort Rd., Edmonton, AB T5A 1C5
Phone: (403) 476-6281

Music Director / Organist
Grace Chr. Ref. Church
of Scarborough, Ont. (Toronto)

seeks a part-time qualified experienced music director/organist to give leadership in developing a music ministry with duties beginning Sept. 1, 1988. The applicant must be able to relate well with young people in developing their musical skills (instrumental and vocal). The organ is a Karl Wilhelm 2 manual tracker pipe organ (1977) and there is a grand piano. Salary negotiable depending on qualifications and experience.

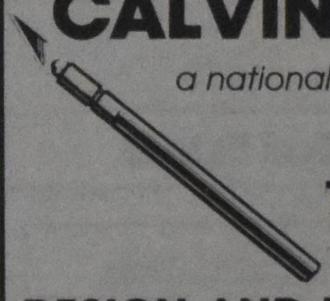
Send resume including salary expectations and references to:
Joe De Vries
49 Brookridge Dr., Scarborough, ON M1P 3M3
Tel. (416) 751-6243

CALVIN COLLEGE
Social Work Position

The Calvin College Department of Sociology & Social Work anticipates a tenure track, faculty position beginning either Jan. 1, 1989, or Sept. 1, 1989. Interested individuals should have experience in social welfare policy, group work, and community organization. Responsibilities include course development, teaching, student advising, participation in the accreditation process, field work supervision, and related faculty activities. A CSWE accredited MSW is required and teaching experience is preferred.
Calvin is a liberal arts college with 4,300 students affiliated with the Christian Reformed Church. The college is developing a BSW program and will seek CSWE accreditation. Minority and female candidates are especially encouraged to apply.

Qualified candidates should submit a resume and three references to:
Peter De Jong, Sociology and Social Work
Calvin College, Grand Rapids, MI 49506
Calvin College is an Equal Opportunity/Affirmative Action Employer.

CALVINIST CONTACT
a national Christian weekly requires



a full-time
TYPESETTER
and a full-time
DESIGN AND LAYOUT PERSON

For typesetter, experience with Compugraphic 4 or other typesetting equipment preferred. Applicant must have excellent typing skills. Familiarity with computers is an asset.

For design and lay-out person, duties include page and ad design, paste-up, stat-camera work and single colour separations. Experience preferred, but *Calvinist Contact* will consider training applicants with an aptitude and flair for art and design. Familiarity with computers is an asset.

Salaries commensurate with experience.
Send resume and references to:
Stan de Jong, Manager
Calvinist Contact Publishing Ltd.
261 Martindale Rd., Unit 4
St. Catharines, ON L2R 6P9
or phone: (416) 682-8311

Seattle Mariners trail in wins, but lead the majors in Christians

Paul Cossentine

SEATTLE, WA (EP) — The Seattle Mariners have never won a division championship. They have never had a winning season. In fact, they have wallowed in or near the cellar of the American League West for most of their 12-year existence in baseball. Frustrated by losses, they've just fired another manager. So what makes the Mariners so exciting? They lead the league in Christian players.

Around the majors, Seattle has a reputation for having the most born-again Christians of any team in professional baseball. In a recent *Sports Illustrated* story about the Mariners, newly-acquired outfielder Glenn Wilson said he found the team's Christian character "truly refreshing."

But with the Mariner's poor record came the rap that some of the players accepted failure as God's will. Team Bible studies that ate into practice time were condemned as a distraction that contributed to the team's poor performance, even though management was busy cost-cutting and trading away young talent. Rather than accepting failure, being a Christian prompts Mariners All-Star first baseman Alvin Davis to approach the game from a different perspective.

"When I'm out on the field, I need to give 100 per cent, because in a sense, that game, or that day's work, is an offering that I give back to the Lord as thanksgiving for the talent He's given me," says Davis. "I demand excellence from myself every time I touch the field to render that as an offering back to him."

Any time you get a group of 30 people together there's potential for a lot of friction. This is especially true on a major league ball club. There are 30 different guys from different parts of the country, raised with different sets of values and beliefs, who travel, room, eat, and work together every day for seven to eight months straight. That's one reason Davis feels fortunate to be with other Christians on the Mariners.

"It's very comforting to look around the clubhouse and know that there are seven or eight guys on your team that believe the same thing you do, and are attempting to live their lives the same way that you are," he explains.

"Once you become a professional athlete, you have an opportunity to make a tremendous impact in your community from the platform you inherit, so why not use that to share with people what the real valued and important things in your life are?"

Church news

Christian Reformed Church

Classis meeting

— Classis Huron will meet in regular session on Sept. 14, 1988, in Maranatha, Cambridge, Ont. All agenda material *must* reach the stated clerk by Aug. 3, 1988.

Dirk Miedema, Stated Clerk

Address change

— Rev. B. Bernard Bakker, 270 Talbot St. South, Essex, ON N8M 1B8; 519-776-5064 (home), 519-776-5071 (office).

New clerk

— Jubilee Fellowship, St. Catharines, Ont.: Peter Van Duyvenvoorde, 416-563-4784 (home), 416-575-9544 (office); use church address: P.O. Box 2241, Station B, St. Catharines, ON L2M 6P6.

ATTENTION YOUNG ADULTS

The 6th Annual Young Adult Challenge Conference

will be held

in Vancouver, British Columbia, Canada from December 27-30, 1988

Rich Hurst, Chris Eaton, Alan Basham and others will speak on the theme: "LIVING TO SERVE."

For more information write:

Vancouver Challenge 88
P.O. Box 1770, Stn. "A," Vancouver, B.C., Canada V6C 2P7
Sponsored by the Young Calvinist Federation

The Hamilton District Christian High School Alumni Association

is inviting everyone who attended Hamilton District Christian High from graduation year 1956 to graduation year 1970 to a

REUNION

November 4, 5, 6, 1988

You could win a trip for two to Holland
• Registration • Social activities • Brunch • Sports activities • Seminars • Shopping • Fellowship • Fun
Plan now to attend! Send us some of your "high school days" pictures. We'll display them.

Beyond worldview to a way of life ICS

Celebrating 30 years of public ministry...

As part of its ministry the Institute for Christian Studies in Toronto sponsors a series of nation-wide family conferences. This year marks the thirtieth anniversary of the Niagara conference which will be held at **Niagara Christian College, Fort Erie, Ontario July 29 - August 1.** These conferences afford an opportunity to family members of all ages to engage in fellowship, recreation, as well as serious study. Inspirational workshops deal with contemporary issues from an evangelical Christian perspective. ICS is the Christian graduate school offering Master's and Ph.D. programs in the foundations of various disciplines.
For further details about registration call or write:

This year's key-note speaker is
Brian Walsh
professor of Worldview Studies at ICS

Join us for worship on Sun. July 31 at 10:30 a.m. Come and hear:
Brian Stiller
Executive Director, Evangelical Fellowship of Canada

INSTITUTE FOR CHRISTIAN STUDIES
229 College St., Toronto, Ontario, Canada M5T 1R4 / Tel.: (416)979-2331

Advertising deadlines

Dated	Mailed	2-column ad deadlines	Classified deadlines
Fri. July 22	Fri. July 15	Tues. July 12-8:30a.m.	Tues. July 12-8:30a.m.
Fri. Aug. 12	Tues. Aug. 9	Wed. Aug. 3-8:30a.m.	Thurs. Aug. 4-8:30a.m.
Fri. Aug. 19	Tues. Aug. 16	Wed. Aug. 10-8:30a.m.	Thurs. Aug. 11-8:30a.m.

**Please note that the advertising deadlines for the July 22 issue have been moved up due to closing of office for summer holidays. Please be sure to get your ads in according to the deadlines to avoid disappointment.

Lakewood Christian Campgrounds

at Forest, Ontario

invites you to the

Annual Senior Citizen's Day

on August 11, 1988

Speaker: Rev. A. DeJager

Come join us for a day of fun and fellowship!
Mini olympics for those attending. Be sure to bring your lawnchair.

For information call: (519) 899-4415

Award of the 1989-90 Centennial Missions Scholarship

The Centennial Missions Scholarship Committee is now considering applications for the 1989-90 academic year. The amount of the stipend is $8,500 and the award will be made in January 1989. Applicants for this scholarship ordinarily shall be seniors at Calvin Seminary or graduates of Calvin Seminary within 10 years of their graduation.

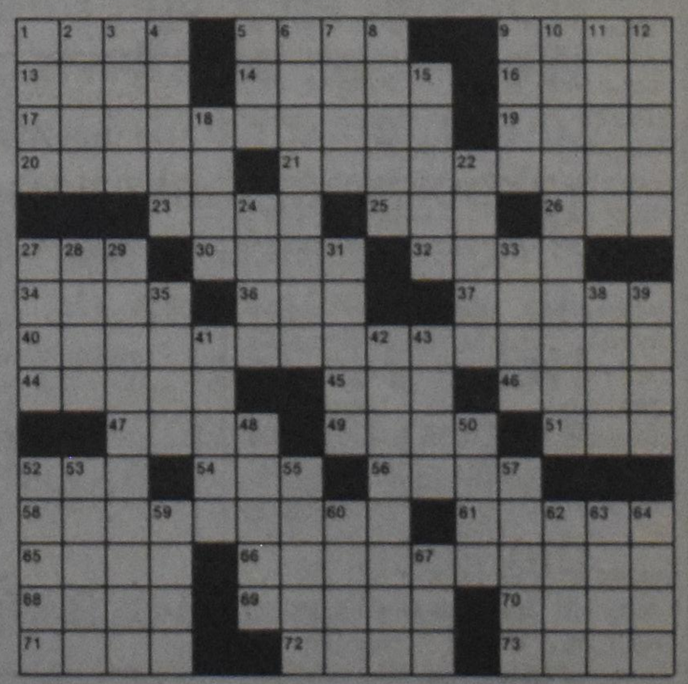
The scholarship will be granted on the basis of the following considerations:
1. The proposed plan of study and its significance for the work of missions.
2. Academic record.
3. Character, personality, doctrinal soundness, maturity, promise of growth and general record of achievement.

The deadline for applications is January 1, 1989.

Applications may be secured by writing to:
Rev. W. Van Tol, Secretary
Centennial Missions Scholarship Committee
2850 Kalamazoo Ave. S. E., Grand Rapids, Michigan 49560-0200

Weekly Crossword

By Stanley B. Whitten



ACROSS
1 Pig food
5 Sentry's word
9 Ice hazard
13 Tramp
14 Rabbinical scholar
16 Lat. abbr.
17 Symbol of escapism
19 Buckeye State
20 Calvin of golf
21 Speak to once more
23 Ump's call
25 High hill
26 — judicata
27 Belfry denizen
30 Decays
32 Unique
34 Farm measure
36 Mel of baseball
37 Stiller's spouse
40 Robert Stack TV series
44 Toulouse-Lautrec
45 Scot. negative
46 Insult
47 Accomplishes
49 FBI agent
51 Measures: abbr.
52 Slalom
54 Swindle
56 March date
58 Convents
61 Soft drinks
65 Concept
66 John Derek film
68 Emily of etiquette
69 Beverly of opera
70 Swiss painter
71 Being: Lat.
72 Lixivia
73 Sewing line

DOWN
1 Ocean vessel
2 Adore
3 Orchestra member
4 Certain wines
5 Chapeau
6 Infant cupid
7 Rob or Edmund
8 Trick's alternative
9 "To — not to ..."
10 In a heavenly way
11 Lift
12 Enamel
15 Zeal
18 Calendar unit
22 Play
24 Linear measure
27 Baineation
28 Have pain
29 Faddism
31 Pricked
33 Confederate soldiers
35 Kangaroo
38 Understand
39 Vipers
41 Relative
42 Undergarment
43 Noggin
48 Classifies
50 Aerie
52 Wading bird
53 Glory
55 Nothing
57 Hose
59 Cager Thurmond
60 Slippery
62 Over hill & —
63 Cruising
64 Stalk
67 Naval letters

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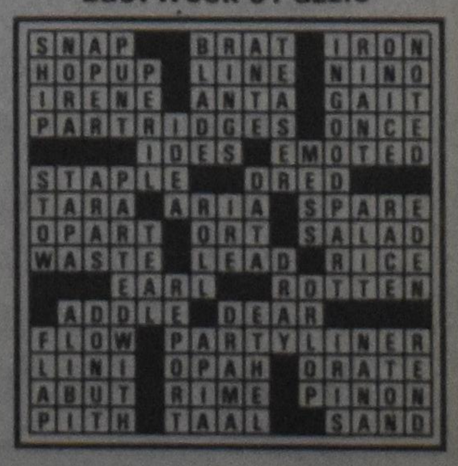
Last Week's Puzzle



Dutch

Wereldraad van Kerken 40 jaar

Deze zomer bestaat de Wereldraad veertig jaar. In augustus 1948 vond in de Nieuwe Kerk te Amsterdam de oprichting plaats van deze gemeenschap van kerken en op 21 augustus a.s. zal dit feit in dezelfde kerk feestelijk worden herdacht, in aanwezigheid van o.a. Koningin Beatrix.

Een veertigjarig bestaan is een goed moment om even bij stil te staan. Wat is er bereikt? Wat staat er voor de toekomst op het programma?

In 1948 werden 148 kerken uit de hele wereld lid. Dat was een fraai aantal, maar anno 1988 is dat aantal royaal verdubbeld: 304. Bij de oprichting ontbrak vrijwel de gehele Oosterse Orthodoxie en ook veel kerken van Gereformeerde huize. Dat is veranderd.

Het is het levenswerk van onze grote landgenoot Dr. W.A. Visser 't Hooft, die bijna 20 jaar met vaste hand de Wereldraad leidde, geweest om de Orthodoxie bij de Wereldraad te betrekken. Dat streven zag hij bij de Assemblee van Delhi (1961) bekroond.

Ook Gereformeerden zijn langzamerhand anders over de Wereldraad gaan denken. De Gereformeerde kerken van ons land sloten zich begin zeventiger jaren aan.

Eén kerk is buiten de oecumene gebleven: de Rooms-Katholieke. Vele jaren was er van groeiende toenadering sprake, de hoop op aansluiting nam toe naarmate op de 'werkvloer' de contacten toenamen. Maar sinds de huidige Paus er is, is de hoop op aansluiting verdwenen: een Poolse Rooms-Katholiek weet nu eenmaal niet zo veel van oecumene. Dat neemt natuurlijk niet weg dat in vele landen in alle werelddelen op plaatselijk en vaak ook nationaal vlak de R.K.-kerk van harte lid is van een Raad van Kerken.

Ondertussen heeft zich in de afgelopen jaren overal wel een grote verschuiving voorgedaan op het punt van de oecumenische doelstellingen. De Wereldraad heeft nooit een super-kerk willen zijn, maar wel een gemeenschap van kerken. De oprichters dachten daarbij wel degelijk aan (om het oude Kuyperiaanse onderscheid eens te gebruiken) zowel de kerk als instituut als de kerk als organisme.

Wij zien nu in de laatste 20 jaren een groter enthousiasme voor het samenwerken van mensen uit vele kerken dan voor het ineensmelten van kerken. Het is mondiaal min of meer net zo als met onze Hervormde en Gereformeerde kerken: voor het samenwerken zijn mensen best in beweging te krijgen, voor het instituut loopt echter niemand meer warm.

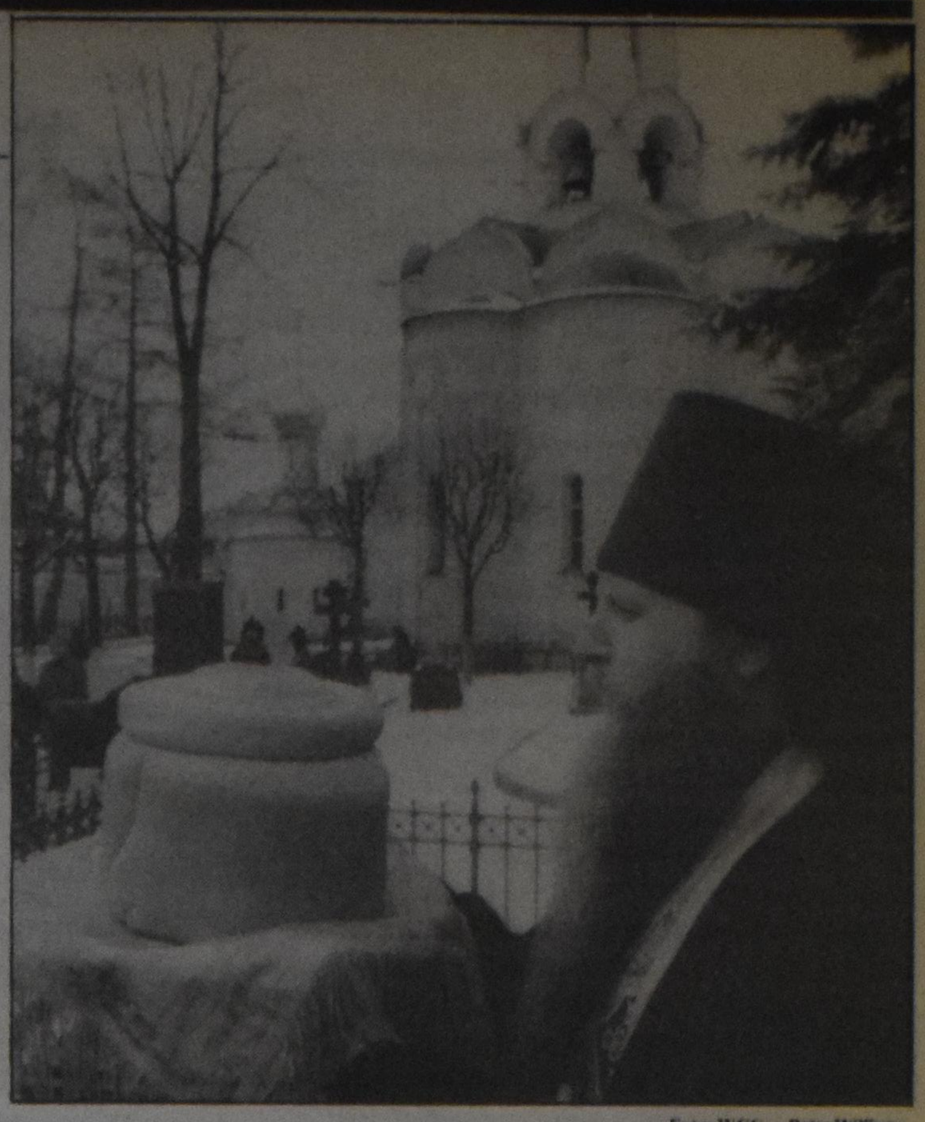


Foto: WCC — Peter Williams

"Het is het levenswerk van onze grote landgenoot Dr. W.A. Visser 't Hooft geweest om de Orthodoxie bij de Wereldraad te betrekken." Paas processie bij het Sint Sergy klooster in Zagorsk, 80 km ten noorden van Moskou.

Zes Assemblees liggen inmiddels achter ons: **Amsterdam (1948)** met het thema '*menselijke chaos en het heilsplan van God,*' **Evanston (1954)** '*Jezus Christus, de hoop der wereld,*' **New Delhi (1961)** '*Jezus Christus, het licht van de wereld,*' **Uppsala (1968)** '*Zie, Ik maak alle dingen nieuwe,*' **Nairobi (1975)** '*Jezus Christus bevrijdt en verenigt*' en **Vancouver (1983)** '*Jezus Christus, het leven van de wereld.*' De volgende Assemblee zal in 1991 in Canberra zijn.

De Wereldraad heeft zijn hoofdbureau in Genève. De Raad wordt bestuurd door 150 mensen, gekozen uit de ledenkerken. Uit Nederland hebben sedert Vancouver de Hervormde Kerk, de Gereformeerde Kerken en de Oud-Katholieke Kerk een zetel. De Hervormde Kerk, die onafgebroken vanaf de oprichting een bestuurszetel bezet had, kon die slechts behouden doordat de Westduitse kerken na een vlammend protest van een Nederlandse afgevaardigde één zetel afstonden.

Overgenomen uit: Friesch Dagblad.

Hoe onze programma's hun werk doen voor u.

In onze Canadese arbeidskantoren hebben we speciaal geschoolde adviseurs en de nieuwste programma's. Erg belangrijk is ook, dat we hart voor ons werk hebben. En meer dan ooit helpen we mensen met een grote verscheidenheid van werkproblemen.
We helpen mensen die hun baan kwijt zijn en mensen die hun baan bedreigd zien door veranderingen. We helpen ook anderen die moeite hebben werk te vinden, zoals vrouwen en jonge mensen.
We helpen bedrijven om arbeidskrachten aan te nemen en te trainen en we verbeteren de vakbekwaamheid van de reeds in dienst zijnde arbeiders, van de onderste sport aan de ladder tot aan de bedrijfsleiders toe.
Het is een feit:
• Vorig jaar hebben we meer dan 5 miljoen Canadezen geholpen, in meer dan 650 plaatsen.
• Meer dan 400.000 Canadezen nemen elk jaar deel aan onze werkgelegenheids- en trainingsprogramma's.
• Drie maanden later zeggen 88% van deze mensen dat ze erdoor geholpen zijn.
Als u hulp nodig hebt, neem dan contact op met uw "Canada Employment Centre." We willen u helpen. We staan gereed om te helpen. We hebben 't goede met u voor.

Your Canada Employment Centres
Employment and Immigration Canada / Emploi et Immigration Canada
Canada

CHRISTIAN STEWARDSHIP SERVICES

helpt u gaarne en gratis met het maken van uw testament, beschikkingen voor een spaarplan, of investering van eventuele gelden. De vertegenwoordiger van **CSS** is bereid om u thuis te bezoeken voor een vertrouwelijk gesprek, en is ook beschikbaar voor lezingen over het onderwerp van geld beheer.

CSS

Schrijf naar: **CSS,** 455 Spadina Ave., #210, Toronto, ON M5S 2G8
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Persoverzicht

Carl D. Tuyl

Wat een week voor Monsieur Mulroney! Eerst al Vaderdag, toen in het internationale voetlicht met de wereldleiders, en als klap op de vuurpijl Lucien Bouchard met meerderheid van stemmen gekozen in Lac-Saint-Jean. Onze minister-president kan z'n lol niet op. Nog even flink duwen en we hebben verkiezingen in de herfst.

★★★★

De heren en dames van de voorlichtingsmedia hielden diepzinnige gesprekken over het nut van topontmoetingen. Het uiteindelijke kommunique, zo zei men, was al twee weken van tevoren samengesteld, en de top ontmoeting had dus weinig zin. Weer anderen wezen op samenwerking, ontstaan door eerdere summits. Twee grote problemen schreeuwen om oplossing: de verpaupering van Afrikaanse staten door financiële lasten en de landbouw-prijzen oorlog tussen Amerika en Europa. Met betrekking tot dat eerste probleem schijnt er een zekere vooruitgang bewerkt te zijn door de gezamenlijke ministers van financiën. Het landbouw-subsidie vraagstuk is echter zo verwikkelt met binnenlandse politiek, dat er weinig hoop is op verbetering van de situatie voor onze Canadese landbouwers die tussen twee vuren zitten.

★★★★

De regering sprak over een herziening van het paroolsysteem in het gevangeniswezen. Er zou minder kans komen op vroeg parool, en misdadigers zouden langer in de gevangenis blijven. Het is echter de vraag of zo'n wetsvoorstel nog ter tafel zou kunnen komen in de huidige zitting die toch al overbelast is. Het is wel een feit dat er een heel stuk politiek voordeel in dat voornemen zat. Er wordt algemeen verondersteld dat misdadigers te kort in de bak zitten.

★★★★

Er waren luidruchtige vragen in de Kamer over het handelsverdrag met Amerika. De oppositie wilde weten of de vrije verkoop van water in het verdrag was inbegrepen. Een vraag die vooral aandacht trok door de voortdurende droogte in ons land. John Crosbie herhaalde een paar maal met veel nadruk, dat de uitvoer van water geen deel van het verdrag was. De NDP protesteerde tegen het voornemen van de regering om het handelsverdrag gedurende de verlengde zitting te behandelen, met allerlei parlementaire trucjes. Beide oppositie-partijen willen de kwestie van het handelsverdrag beslist zien in een verkiezing.

★★★★

Sommige mensen zijn nu eenmaal hardhorend. De voormalige minister Sinclair Stevens, die als lid van het kabinet het niet zo nauw nam met bepalingen aangaande het behalen van financiële voordelen uit die positie, gaat weer proberen kandidaat te worden in zijn kiesdistrikt. Hopelijk zijn de mensen daar iets wijzer dan Mr. Stevens zelf.

★★★★

Je mag in de Kamer nu eenmaal geen lelijke woorden gebruiken. Daarom zei Zijne Majesteit ook nooit iets sterker dan fuddle-duddle. Toch komen zulke uitdrukkingen in de heftigheid van de debatten iets tekort in uitdrukkingskracht. Het PC lid John McDermid heeft nu een oplossing voor dat probleem gevonden. Van tijd tot tijd, en om zijn afkeuring grondig te kennen te geven, zwaait hij gedurende speeches van de oppositie met een groot vel papier waarop staat: "Je liegt het."

★★★★

De Engelsen, die nog steeds met grote troepen honden op vossen jagen, hebben toegegeven aan druk van Canadese zijde om bontprodukten toe te laten zonder het emotionele stropersstempel er op te drukken.

★★★★

Gorbachev schijnt nu het Russische heft stevig in handen te hebben. De vraag is maar, hoe lang het zal duren voordat de Sovjet-leider uitgenodigd zal worden om deel te nemen aan toekomstige topontmoetingen van Westerse staatshoofden.

★★★★

Een ruimtevaartschip dat in 1972 de lucht in ging, heeft al sinds geruime tijd het zonnestelsel verlaten en is op reis naar niemand weet waar. Het duurt nu twaalf uur voordat radioberichten van dat ruimteschip de aarde bereiken.

★★★★

De eerste prijs voor kalmte onder spanning gaat naar de Turkse minister-president. Tijdens een toespraak schoot iemand hem dwars door zijn hand. Een aanwezige E.H.B.O.-er deed er even een noodverbandje om en daarna ging de minister-president weer verder met zijn toespraak.

★★★★

Aartsbisschop Tutu was in Moskou en drong aan op meerdere ekonomische uitsluitingen van Zuid-Afrika. Er zijn blijkbaar toch ook zekere stromingen in Zuid-Afrika's zwarte bevolking die het niet met de bisschop eens zijn. Bij zijn terugkomst in Zuid-Afrika werd hij begroet door demonstranten die luidruchtig protesteerden tegen zijn standpunt.

★★★★

De Iraanse machthebbers slepen zo af en toe hun afgod Ayatolah Khomeini voor de T.V. om te laten zien dat hij toch nog echt leeft. Als dat nodig is, is het einde meestal in zicht.

★★★★

Het verleden is voorbij en de toekomst staat open. Toch zat er volgens mij ergens een dissonant in het bezoek van de Italiaanse minister-president Ciriaco De Mita, in Toronto voor de summit. Hij legde een krans bij een monument voor gevallen Italiaanse troepen. Het waren onder anderen Canadese troepen die in W.W. II in Italië vochten. Misschien ben ik te gevoelig op dat punt.

De Japanse minister-president deed iets wat diplomatiek meer verantwoord was: hij ging lekker Chinezen. Haaievinnesoep, kreeft met knoflook, en tong in lotus bladeren. Het water zou je om de mond lopen. Geen echte Hollandse kost, zou tante Katrien zeggen. Hollandse kost voor Tante Katrien was: aardappels met gehaktballen, groente en pudding toe. Behalve op maandag — wasdag — dan kwamen er "kliekjes" op tafel.

★★★★

Hollandse kost is de laatste tijd ook wel veranderd. Op mijn laatste pelgrimsreis naar het land van mijn vroegere knikkerpotjes kreeg ik in een restaurant tong in brandewijnsaus, en op het perron in Groningen stond op het menu: "Blote billen in 't gras met speklappen ... fl. 10.50" Gefascineerd en in spannende afwachting bestelde ik dat gerecht. Het bleken zoute snijboontjes te zijn met witte boontjes er door. Wel lekker, hoor!

★★★★

En nu we het toch over Hollandse kost hebben is hier de vraag van de week: wat at Jantje toen zijn moeder hem een bordje raasdondertjes gaf? Eerste prijs voor het eerste korrekte antwoord: een persoonlijke felicitatie van de hoofdredakteur.

Carl Tuyl is predikant van de First Christian Reformed Church te Kingston, Ont.

Ondervind voor uzelf de geschiedenis en het natuurschoon van Canada.

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Books/Meditation

Robert VanderVennen, book review editor

Kingdom living

Colson scores again

Kingdoms in Conflict, by Charles Colson. Grand Rapids: Zondervan, 1987. Hardcover, 399 pages, $22.95. Reviewed by Dr. Paul Marshall, Senior Member in Political Theory at the Institute for Christian Studies.

Charles Colson was former President Richard Nixon's attorney at the time of Watergate. For his part in that affair Colson spent time in prison. Like many others in that situation he claimed to have come to know Jesus Christ as his Lord and Saviour.

Whatever may have been the case with some of Nixon's other aides, in Charles Colson's case there were indeed major changes in his life. His experience in prison moved him to found Prison Fellowship, an outreach and support group for prisoners. He has become an active, and good, Christian speaker and writer. In his best-selling book, *Born Again*, he described his conversion and, despite its somewhat trite title, this book is a deep and moving testament of faith.

Now Colson has produced another marvelous book, this time on Christianity and politics. *Kingdoms in Conflict* is hard to describe: it is not a novel, it is not a theological tract, it is not a political volume, but it has traces of all three. Colson begins each section by writing a story, real or imaginary, of a political event. He describes an imaginary evangelical President of the U.S. trying to make up his mind about Middle East policy. He describes William Wilberforce's struggles over the abolition of the slave trade. He describes Martin Niemoller's struggles with Nazism. Each of these chapters is readable and gripping, so much so that I was disappointed when they ended and the author then went on to reflect on what their stories reveal about politics and about following the way of the Lord in politics.

Colson weaves together current events, personal anecdotes, political theory and biblical reflection in a clear and compelling way. He avoids the pitfalls of left and right and of pragmatism and utopianism. He reveals not only the fruits of much reflection but also of concrete and personal political experience.

My only complaint about the book is that its style of juxtaposing different genres (even though it makes the book very readable) tends to make it difficult to see on what basis the author puts it all together. In that sense it's hard to get any systematic overview from the book. Colson points in the right directions, I think, but often only in a general way.

This is a good book. It will give its reader an insightful, down to earth and Christian sense of politics and of our political responsibilities. It should be bought and read.

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Harold is on vacation, but he's not thrilled about it. He's on vacation from his Friendship Club, a weekly fellowship evening where the love of the Lord is experienced by mentally handicapped people and their teacher/friends in one-to-one relationships.

Harold is a member of the Red Deer Michener Centre Friendship Club. Chaplain Stuart Fraser thinks that the individual approach FRIENDSHIP takes is what sets it apart from other programs. He gives volunteers high marks for their one-to-one method.

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From the Red Deer Advocate

Friends of God

Wayne Brouwer

Repent!

"Peter replied, 'Repent ...!' " **(Acts 2:38)**

In his devastating critique of modern society, *Whatever Became of Sin?*, Dr. Karl Menninger tells of an incident that happened on a September's afternoon in downtown Chicago in 1972. The sun shone brightly, and all seemed right in the world as pedestrians stalked the streets in casual windowshopping or hurried business urgency. At one corner, a plainly dressed man stood in absolute stillness, virtually unnoticed. Suddenly he came alive, raising an arm, pointing a finger at the nearest passerby, and shouting with a voice that turned all heads in amazement, "GUILTY!"

Then he lapsed into immobility once again.

When the crowds had changed, and new throngs surrounded him, the man became re-animated, and singled out another individual for his solemn judgment, "Guilty!" Again the world slowed in wonder, and for a moment people seemed to lose themselves in startled reflection. One man, says Dr. Menninger, turned to another and exclaimed, "But how did *he* know?"

Peter's sermon was no emotional altar-call, with fiery eye searching the souls in Jerusalem. But it hit its mark when it demanded repentance.

Consumer Christianity

Last year, Dr. Reginald Bibby of the University of Lethbridge published a book called *Fragmented Gods: The Poverty and Potential of Religion in Canada*. People today, says Dr. Bibby, are consumers. They go shopping for this and that, a new toy here, a new emotion there, a new sensation each time around. And when one pastime doesn't excite them anymore, they move on to a new one.

Those same people have become religious consumers in the vast array of Canadian church supermarkets: a ritual here, a prayer there, a cause in the next parish, an entertaining preacher on the other side of town.

Consumer Christianity has gripped North America because the comforts of our society have drugged us into feeling and thinking and believing that we are all pretty much OK. We have the means and the resources to see us through any jam. We are not on the way to anywhere, but rather satisfied with things as they are. We do not need to repent. We do not need to change our ways. We do not need some outside power to help us. We can do just fine on our own, thank you.

Biblical Christianity does not begin with "feeling fine." It ends there, as the Apostle Paul shouts in Ephesians 3:14-21. But it begins with the disquieting sensation that all is not right with me and with the world. It begins with the knowledge that I cannot carry on the way I have been. It begins with the revelation that God is doing something I could never do. It begins with repentance, with the change of heart that takes *me* from the centre of my world, and looks to Jesus Christ.

The grace of repentance

The reality of that beginning and that perspective comes out in a delightful story from Australia. Two brothers were convicted of stealing sheep. The punishment was painful and severe: the letters S and T were branded onto their foreheads as a permanent declaration that they were "Sheep Thieves." One brother could not stand the ill-gotten notoriety, and wandered bitterly from place to place, always an alien when the story of his brand was told. He died a vagabond, and was buried in a forgotten grave.

But the other brother truly repented of his ways and said to himself: "I can't run away from the fact that I stole sheep, and here I will remain until, by God's grace, I win back the respect of my neighbours and myself."

As the years passed, he established a reputation for respectability and integrity. One day a stranger in the town saw the old man with the letters S and T on his forehead and he asked someone what that was all about. After a moment of reflection the villager replied, "It all happened a great while ago; I can't remember the details, but I think the letters stand for Saint!"

Grace begins with repentance!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.